ELIGIOUS.

TRACTED MEETINGS EERFIELD ASSOCIATION, N. H.

From the New-Hampshire Observer

nished by the pas

of the Deerfield Association

rches within the limits of

ch of the meetings, let all the minision be present, unless pre-

frequent exchange

ght and love to study with all his

igion, with the preparation they few weeks, than they might do crhaps years, in their studies, e think that, on the whole, we in respect to study. We hope and zeal will be increased; and n to our studies again, we hope to ten with renewed activity. And eve, that at the end of the year, lost an just in respect to their studies.

an iota in respect to study in It was asked, se after a protracted meeting has 1 particular church, special atten-should follow, how can the past it people under such circumstan-

the pastor come to the suc-

WILLIS, Prop MILLIS, Prop ster-Street, Bos

Boston Recorder.

11-No. 11--Whole No. 1001.

left destitute.

III. As to the length of time each meeting shall occupy, let that be determined by the nature of the case. In most cases probably it will be continued four days. But it shall be understood, that if special reasons should seem to require its longer continuance, the ministers will attend to the end—provided it does not continue on Sabbath—unless prevented by some special providence. -At a recent meeting of the ion, it was voted that a com-arthat purpose prepare and

IV. Each minister shall immediately inform IV. Each minister shall immediately inform his people of this arrangement, and propose it to them for their acceptance; and let them be requested to show an expression of their views and wishes in relation to the plan so far as respects themselves. If any church wishes for a protracted meeting among them on this plan, their wishes should be acceded to. But if for any reason satisfactory to themselves, they should wishes should be acceded to. But if for any reason satisfactory to themselves, they should not wish for the meeting among them, they can be passed by in the arrangement; and the meeting be omitted for the week when it would have fallen to such dissenting church, so that there will be no interference with the general plan.

V. Let the churches which approve the plan be requested to set apart a portion of time each Sahbath, to pray in particular for the blessing of God upon the meetings. Let each minister in the association do the same for the same object.

This is in substance the plan: though in the original it was somewhat more extended, in order to meet the anticipated exigencies of the case, in the progress of the meetings. And suffice it here to suy, that every exigency was anticipated and obviated; so that the association, after the experience they have had, see no reason to change the plan materially.

This plan was presented to each of the churches, and all approved it, and acceded to the proposal. The meetings commenced the 4th week in Angust at Deerfield, and with the exception of the State was holden, continued week after

churches within the limits of which are now supplied with ill hold protracted meetings, in each church successively; seld, Northwood, Chichester, ead, Gilmanton Iron Works, centre Church, and Meredith urches in Epsom and Pittsfield, and destinate of muisiers, were. of the State was holden, continued week after week, in the churches according to their vicini-ty to each other, during eleven weeks, and end-ed on the second week in November at Mere-dith Bridge. During this whole series of meet-ings, every thing proceeded with great harmony ings, every thing proceeded with great harmony and unanimity among the ministers and churchies; and so far as is known, not an unpleasant word was spoken in all the deliberations of the ministers, not a dissenting nor an unkind feeling was manifested or suspected. They all stood side by side in their labors, and knelt together in their retirement, and fervently sought the blessing of God. And it came.

The mode of conducting the meetings has been similar to that generally adopted previously in this immediate neighborhood. Generally, connected with each public service, was a sermon, followed in most cases by brief addresses, connected with prayer. Evening meetings were request, included in the arrange-reasons for this rapid succession e, 1. We have fixed upon a fa-m of the year, and are desirous meetings as can be, should be his season. 2. This arrangement thered by ministers and people than
3. All may be aroused to this speued effort; the feeling awakened be
so that no space be left for coldness

connected with prayer. Evening meetings were held in different neighborhoods. The meetings meetings were held in different neighborhoods. The meetings generally continued 4 days;—and did not exceed that length of time in only one or two instances. As frequent inquiries have been made by persons from without the Association in relation to this series of meetings, the Committee would say, that so far as they know the minds of the members of the Association, after the experience they have had, there is but one feeling in relation to the plan, namely, approbation. And though attended with great labor and many personal snerifices, they feel that such a mode of conducting protracted meetings is adapted in a high degree, to promote the general good of such a community as ours. There was much and fervent prayer offered in connection with the meetings; and the evident blessing of God has attended them all; and the following are some of the visible results. this case, to fix upon the whole the Association. (1.) The pastor h where the meeting is held will accused from the public labors of the time to the calculated that some where the relation to parochial or the duties, will detain one or more that where the case many the control of the case where the case w meanor depend upon having more than ren at any meeting. And we feel miler is necessary, when we rememble preaching, the prayer meeting, neighborhood meetings, and all the ors of such an occasion. (2.) And meetings being continued through Maire weeks, no man performance of the property of the property

Whole No. admitted to the church.	25 mm # 7 **
No. of additions to the church of a recent hope.	NO 10 0 -
No. of additions to the church by a former hope.	20 40 0 FO
Increase of S. Schools and B. Classes during the revival.	222 2
No. of converts who previously used ardent spirits.	
No. of hopeful converts mem- bers of the Temp. Soc.	25 250
No. of hopeful converts mem- bers of Bible Classes.	ca 40 6 25
No. of converts under 16, not members of S. Schools.	
No. of converts under 16, mem- bers of S. Schools.	1 2 2 4 9 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2
No. of hopeful converts in the town.	25 55 55 55 55 55 55 55 55 55 55 55 55 5
No. of hopeful converts in the congregation.	88588888888
	ereficial, policy, pol

Note.—In preparing the above table, the Committee do not pretend to perfect accuracy. They have endeavored to get as near the truth as they could with the means within their reach. Where no figures are inserted, it is to be understood that no estimate is made, under that head, in respect to the town against which the blank occurs. In the general statements, the answers refer exclusively to the congregational church and society in the respective places, unless other denominations are distinctly referred to, or the whole town is mentioned. This remark is also ampliable to the except the state of the second control of the second cont with the means within their reach. nister should be present the whole town is mentioned. This returned it, or the whole town is mentioned. This remark is also applicable to the several separate narratives of the revivals. The Committee regret exceedingly, that they have been unable after much pains-taking, to obtain any more full account of the results of these meetings, especially in regard to Temperance Societies, Sabbath Schools and Bible Classes. To some extent, however, these deficiencies may be remedied in the particular accounts from each church.

Several important questions were proposed to each minister in the Association, respecting these meetings and their general influence on the cause of Christ. So far as returns have been made, the Committee believe that the remarks which follow, express the views of the brethren.

1. How large a number, in proportion to those awakened, have apparently grieved away the Holy Spirit?

It is believed as far as can be ascertained, the content of the several process the secretained. be done about preparation hen we are thus employed

red not tear the results. I be peo-instand the arrangement and know and will be prepared to receive the interest of the prepared to receive the iame cause. It was asked, will become of our studies during this e question at length was answered, et the doors of our studies be closed

It is believed as far as can be ascertained, that a seet proportion of those who have been truly awakened by the Spirit of God, and convinced of sin, have been brought to submit to the terms of the gospel; while yet we are grieved to say, some have delayed, and lingered, unwilling to bow, till the Holy Ghost has departed from them. Of that it may each former the

willing to low, till the Holy Ghost has departed from them. O that it may not be forever!

2. What effect have these meetings had in healing divisions in the church and doing away unkind feelings among the members?

The effect has been very happy. Divisions to a great extent have been healed. There has been smoog the brethren a readiness to make confession of their faults one to another, and a surface to foreign.

other minister, so that his people would not be left destitute.

III. As to the length of time each meeting shall occupy, let that be determined by the nashall occupy, let that be determined by the nashall occupy.

fift our mouths with praise to the God of all graca.

3. What influence have these meetings had in calling forth the activity of professors and improving their Christian graces?

In regard to a great portion of the professed followers of Christ, the revivals have awakened them to new zeal in the cause of their Redeemer. There has been more of a spirit of prayer a stronger faith in the promises of God—a deeper feeling for perishing souls—a greater willingness to converse with the impenitent—a

ject, which, we trust, may lead to a better state of feeling and action throughout the community.

5. What general effect has been produced on the community in regard to benevolent objects and public worship?

The influence of these meetings and the revivals following them, have had, so far as we can judge, a salutary effect in doing away prejudices against religion, and specially against the great benevolent operations of the age. We cannot but indulge the hope that more enlarged desires will be felt and cherished for the universal welfare of man, and the salvation of a dying world. We think too, that in most instances public worship is better attended, and stances public worship is better attended, and that those who attend listen with deeper inter

tint those who attend insten with deeper inter-est to the word of God, and feel more strongly its convincing and purifying power.

6. Has secturianism had any unfavorable ef-fect on the revivals? has it tended to grieve away the Holy Ghost?

6. Has sectarianism had any unfavorable effect on the revirals? has it tended to grieve away the Holy Ghoat?

In the progress of our meetings, it has been our desire to avoid all feeling and effort merely sectarian. We have accordingly invited ministers and brethren of other denominations, to attend our meetings and to take part in the extences; and in most instances they have cordially responded to our wishes. We have ended to grieve away the devered on our part to exercise the feelings which become the disciples of him who died for use all. We have not doubted, that whenever and and wherever a mere sectarian spirit prevails, it has a most injurious effect on a revival of refliction, and directly tended to grieve away the Holy Ghost. We think that ministers and Christians should labor for the enlargement of the kingdom of Christ, to bring sinners to the feet of Jesus, and then leave each individual from a careful study of the word of God and prayerful reflection, to be persuaded in his own mind, to what society of Christians be will be united. It is believed that were all, who love and pray for the prosperity of Zion, to be governed by these principles, revivals of religion would be conducted more in accordance with the spirit of the gospel—more acceptably to God—would be conducted more in accordance with the spirit of the gospel—more acceptably to God—would be conducted more in accordance with the spirit of the gospel—more acceptably to God—would be conducted more in accordance with the spirit of the gospel—more acceptably to God—would be conducted more in accordance with the spirit of the gospel—more acceptably to God—would be conducted more in accordance with the spirit of the gospel—more acceptably to God—would be conducted more in accordance with the spirit of the gospel—more acceptably to God—would be conducted more in accordance with the spirit of the gospel—more acceptably to God—would be conducted more in accordance with the spirit of the gospel—more acceptably to God—would be conducted more in accord

7. What effect have these meetings had on the health, growth in grace, and religious enjoyment of the brethren in the ministry?

The labors and care which have come on the brethren in the ministry have been many, and sometimes almost overwhelming—while the general health of several of them has been feeble. Yet through the blessing of God, they have been sustained and carried onward far beyond their expectations. It is not known that the health of any one of them has materially suffered in consequence of all their toils and anxieties. In view, therefore, of every sacrifice of labor and strength and almost unremitting effort in behalf

and fervent graticule. In the mean time their religious enjoyment has been greatly augmented. They have passed through scenes which seemed to border on the regions of the upper world, when the heavens were bowed and the Lord in his glory had come down to transform earth for a little season into a resemblance of the celestial paradise—and when nothing but the consciousness of being in the body and still little the consciousness. the consciousness of being in the hody and still liable to sin, and the conviction that some dying souls in the hardness of their hearts would after all reject offered mercy, prevented perfect happiness. It is to be hoped that the influence of those blessed scenes will long be felt, and issue in higher degrees of grace and more carnest and untiring devotedness to the cause of Christ. It is believed, also, that the brethren have felt the responsibilities of the ministry press upon them with more solemn and imperious weight. Nothing but the consciousness of leaning on the omnipotent arm of Jesus has sustained them. O that they might ever feel these responsibilities with undiminished force. But the heart is deceitful and constantly prone to sink into apathy.

with undiminished force. But the heart is deceitful and constantly prone to sink into aparthy.
O that God would grant his Holy Spirit to kindle up anew the sacred fire and keep it ever
burning on the altar of their hearts!
S. What doctrines have been preached? and
how have inquirers been treated? i. e. how
have the doctrines been applied to the case of
those inquiring what they shall do to be saved?
The doctrines preached have been those usually denominated the doctrines of grace—particularly the sovereignty and holineas of God,
the entire sinfulness of man, the necessity of repentance and regeneration, and the atonement

FRIDAY, MARCH 13, 1835.

change of heart, are reasonable and absolutely necessary to salvation—and that if the sinner reject the offers of infinite mercy and die and perish forever, the blame and ruin will rest on his own guilty head. It has been an important point to make sinners feel their need of divine help in order to break the cords of sin and escape from the saners of the devil—and to feel too that the Holy Ghost is a free and wonderful gift, beyond their own control and bestowed in infinite and divine compossion in view of their ruined and helpless condition—and that if they would be saved, they must not resist this Holy Agent, nor grieve him, nor drive him from their bosoms, but immediately and unrescreedly yield up their hearts to his influence in sweet submission, holy obedience, and supreme love.

We now close this communication with one general remark.

In giving our statements to the public, we

a stronger faith in the promises of God—a deeper feeling for perishing souls—a greater willingness to converse with the impenitent—a more awful and abiding sense of responsibility to God—and a reverential fear lest the blood of souls be required at their hands. But we regret to say that some members of our churches have seemed to say, 'It is no lusiness of ours whether sinners live, or die, clerally.' When will the church, purchased by the blood of Jesus, he freed from such dead weights—such dreadful hindrances in the way of the blessed triumplis of divine grace! O that the who have been waked up to duty might never slumber again, but he filled with the Spirit, and let their light so shine upon a dark and perishing world, that they may guide it to Jesus, and haten the day of millenial glory.

4. As a result of these meetings, is the Monthly Concert of prayer more fully attend?

In some of our churches the interest in this senson of prayer is greatly increased. The meetings are better attended, and more fervent prayers ascend to heaven for the conversion of the human race to Christ. We are sorry to did that this result is not uniform. Some of the human race to Christ. We are sorry to have first on the senson of prayer is greatly increased. The meetings are peter attended, and more fervent prayers ascend to heaven for the conversion of the human race to Christ. We are sorry to did that this result is not uniform. Some of the human race to Christ. We are sorry to did that this greatly increased. We believe, however, that a foundation is laid for greater effort and stronger appeals on this subject, which, we trust, may lead to a better state of feeling and action throughout the community.

5. What general effect has been produced on the community in regard to benevolent objects and public worship?

The influence of these meetings and the revivale following them, have had so free and content through the produced to the privilege of working together with God. He deserves our pureased his astonishing good-increased th and hope into despair.

with every ransomed sinner, who has begun to sing redeeming love here on earth, and with the countless hosts who inhabit the realms of glory, unite our voices and help to swell the eternal chorus—Blessing, and honor, and glory, and power, he unto Him that sitteth upon the throne,

rus can in the service of his Divine Mister was limited only by his circumstances. While his health and strength permitted it, his employ-ment was to preach the Gospel wherever he was permitted so to do, and for this purpose would ride from three to eight miles or more in the evening, and return home again, and at day

introduce it. But Christians believe that day will come; and they believe that the gospel contains principles which will surely bring in that happy period. Where then must Christian morality begin to develope itself? In the church, among Christians. They only in part believe the word of God in such a sense as to make it the man of their counsel and the guide of their steps.

opposition in mutueless we may be readily adopted among men. It is the church of Christ who must study, adopt, affal practice Christian morals.

They must study Christian morals. In the multitude of abstract questions which now agi-

tate the church, we are greatly in danger of

tate the cherch, we are greatly in danger of losing sight of the simplicity of gospel truths, or the simple truths of the gospel. In the pride and mistiness of high discussion, we are forgetting those vital elements of Christianity, which form our souls for usefulness in this life, and happiness in the life to come. What is a man's Orthodoxy in high speculations worth, when he is evidently a stranger to those simple and soulmoving truths, which fit him for the communion of saints? Not that I would discard theories and appeculations. But in the church I had rather speak five words with the understanding, than ten thousand words in an unknown

ing, than ten thousand words in an unknow

ngue. There are very many plain gospe ruths, which need to be studied by Christians

the control of the co

her light, and kings to brightness of her rising: then will she be a city set on a hill that cannot be hid. Yes, that city which needeth not the sun,

thurs, which need to be standed by Chies thoroughly understood. Christians should reforget that one important article in the covenant of grace is, I will put my law in inward parts, and write it in their hearts.

unto the Lamb for ever and ever. In behalf of the Deerfield Association, DANIEL LANCASTER, CHARLES G. SAFFORD, ROFUS A. PUTNAM,

SHARPER, THE COLORED PREACHER. From the " Journal of a Missionary to the Negroes in the State of Georgia," published in the Charleston

the man of their counset and me general to adopt Christian principles of morality. They do not believe in their efficacy; nor would they willingly submit to them, if they did believe threm. Christian morals meet with too much opposition from influences we may hereafter notice, to be readily adopted among men. It is the church of Christ who must study, adopt, aftil practice Christian morals.

view, therefore, of every sacrifice of labor and strength and almost unremitting effort in behalf of souls and the kingdom of Christ—and especially in view of the glorious results which God has brought to pass, they have nothing to regret, but much, very much, to call forth their sincere and fervent gratitude. In the mean time their religious enjoyment has been greatly augment. white family. He could rean, but not meeting, Early in life, when he was quite a young man, he was received into the Church, and to the day of his death maintained the purest Christian character. In the changes of property, he pass-ed into the hands of several masters, I believe, ed into the hands of several masters,

ed into the hands of several masters, I believe, but uniformly, gave the fullest satisfaction to all; nor do I know that any instances of infidelity as a servant can be named against him. He was faithfully attached to his family, and was held in high repute as an honest man and a good Christian, by all his friends and neighbors. For more than twenty years, he was the regular Preacher to the Colored Congregation of the Chrisch and with thorough nequanitance, with lar Preacher to the Colored Congregation of the Church, and with thorough acquaintance with the character of the Negroes, united the most fearless exhibitions of Divine truth, and exposures of their wickedness. He was inflexible in his morality and in his doctrine, to the deprayed people of his charge. He took his stand in the Word of God; he trusted in the grace of Christ, and discharged his Ministry as one that watched for souls. His custom was to preach to the Colored Congregation, between the morning and afternoon services, at what was called The Sland, in the woods near by the Church. The neople were collected around him in booths. Stand, in the woods near by the Church. The people were collected around him in booths. He almost invariably took the same text and preached the same sermon, as nearly as he could recollect, that was preached by the white Minister in the morning.—His references to the Scriptures, both in his preaching and praying, were remarkably copious and apt. He was noted for this peculiarity, and a happy peculiarity it was. Often, often have I heard him dwell upon the love of Good towards sinners, and repeat to his hearers with strongest emphasis, the words of our Lord—"For God so loved the world that he gave his only begotten Son, that whoseever believeth in him, should not perish, but have eternal life. For God sent not his Son into the world to condemn the world, but that the world through him might be anved."

Never shall I forget a prayer offered by him at one of the Stations, after a sermon on the Creation. The old man went down upon his knees, with the whole congregation, and in the sublimest and most overwhelming descriptions of heart, and the series of the series of the series of the rings. from them. O that it may not be forever!

2. What effect have these meetings had in healing divisions in the church and doing away unkind feelings among the members?

The effect has been very happy. Divisions to a great extent have been healed. There has been among the brethren a readiness to make confession of their faults one to another, and readiness to forgive. The hearts of the people of God have been melted by the power of divine truth and the agency of the Spirit, so that hardness and stubbornness have given way, and kind and gentle feelings have taken their place; and an appir peculiarly, and an apply peculiarly, the action of man, the necessity of repeat to find the entire sinfulness of man, the necessity of repeat to find the entire dependence of Christ as the only ground of pardon and regeneration, and the atonement of Christ as the only ground of pardon and regeneration. The sinner has been taught his world that he gave his only begotten Son, that whosever believeth in him, should not perish, but have eternal life. For God sent not his agravanted doom of those who reject Christ and the world through him might be saved." Never shall I forget a prayer offered by him at one of the Stations, after a sermon on the Creation and gentle feelings have taken their place; and a spirit of brotherly love and holy union has greatly prevailed. It is not probable that in every instance those effects have followed. But

JOSEPH TRACY, EDITOR.

neither the moon, to shine in it, for the slory of neither the moon, to shine in it, for the glory of God enlightens it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it, and the kings of the earth shall bring their glory and honor into it. And the gates of it shall not be shut at all by day, for there shall be no night there.

This glorious seene must begin in the church. Sharon, March, 3, 1835.

J. C.

DANGERS TO BE APPREHENDED

"Trust and believe in Christ."—His influence over the Negroes, was unbounded. A large number of them looked upon him as their Spiritual Father, while all held him in veneration. He was rather below the middling stature, with a smooth, benevolent forehead, and of a pleasant countenance.—His dreas on the Sabbath day was plain. 'His manners, grave and respectful, and with true humility—I mean that Christian lumility which adds a dignity to its possessor—he rendered honor to whom honor was due. When addressing his people on their duties as servants, a favorite expression was, "He who is an eye-servant to his master on earth, is an eye-servant to his master on earth, is an eye-servant to his master on earth, is an eye-servant to his master on factor. He stood before hond and free, an irreproachable, man, uniting in himself the confidence of sti. His zeal in the service of his Divine Master was limited only by his circumstances. While ROM THE RELIGIOUS SPIRIT OF THE TIMES. The occupation of the Church in the multi-plied external duties, connected with religious enterprize and benevolence, seems to pass cur-rent as an unquestionable evidence of religious prosperity; but it may nevertheless lead to an independence to expenimental piety. It may appear paradoxical, and yet it may be true; and the truth, as it appears to the writer, should be boldly uttered, on account of its intimate connection with all that is accred and dear in Christianity, and essential to the interests of the souls of men. Oh, that it might not be the truth! But bet not the terrible nature of the statement cause its rejection, unexamined, and unrefuted, nor full a holy jeulously to sleep. "If the foundation be destroyed"—what then? The solemn, deen, unlysken silence of the righteens discloses INDIFFERENCE TO EXPERIMENTAL PIETY. It miny deep, unbroken silence of the righteous discloses

the unutrable catastrophe.

The very subject in relation to which the Christian commanity are busied would seem to repel the charge. The sinful and wretched state of the world, and the presentation of the Gospel to them, would naturally induce us to suppose that the cross of Christ, and our own o ourselves, together with all that is neculiar to

would ride from three to eight miles or more in the evening, and return home again, and at day light the next morning be at his plantation duties. One of his standing rules was, to be with his family at night, if it was within the reach of possibilities. He was invited by a citizen in the country to visit his plantation and to preach regularly to his people, who were exceedingly immoral. His labors were blessed—a reformation followed, and I have heard the present Minister of the white church remark, that religious instruction had had a better influence on that plantation, than on any he knew of in the county. Sharper once remarked, that when he went on that plantation, he found it something of a Sodom; said he again, "by the grace of God, we obtained the victory." It is my opinion that no members of the Church are more consistent than those who were brought in under Sharper's Ministry. His death made a deep impression upon the people. An old member observed, "Ah Sir, a great hole is made in the Church; we have no man to fill his place." For many Sabbaths after his death, the people appeared dejected, lost, as sheep without a shepherd, their head was gone. Sharper is the greatest loss which the county ever has sustained, so far as relates to a healthful moral influence over the Negroes. His death was universally regretted. The good which he has done cannot be estimated, and could we obtain such men as he, for one, I would say, let the South be filled with them. The advantages which a colored man has over a white man, for knowing the character and conduct of the Negroes, are very greaf.

"Frecious in the sight of the Lord is the Christian experience.

But may not the force of interest for others alienate our attention from ourselves, so that But may not the force of interest for onner alienate our attention from ourselves, so that we may be deeply occupied with their sinful condition, and feebly affected with our own,— that we may think of Christ for them, without that full and constant reference to him for ourselves, which our spiritual state requires; that selves, which our spiritual state requires; that we may dwell, with delightful emotions, on the transformation and blessings effected for them by the influence of Christianity, and yet become remiss on the subject of personal holiness, and all the precious subjects of a heart-felt stirring piety? In fine, may not the broad and deep channel into which our thoughts and feelings cannot into which our thoughts and reeings are turned, and along which they are almost forced by wave after wave of public sentiment and interest, and the stimulus of various societies and means, bear us away from ourselves, and cause us to lose sight of our own benefit in deep and restless concern for that of a world being in sight.

Even the experience of stable and truly exfrom such. But if such feel their danger, have tasted the bitterness of neglect, and are engaged in active resistance of the glorious, yet tempting, circumstances of their lot in this day of Christian enterprize; what may not be feared of others less stable, less inclined to suspect their hearts, less disciplined in the school of experience, and less watchful, and prepared to resist the enchantments of their situation, and to pause and examine the voice of the syren alluring them to their injury, if not total ruin? Ah, is it not possible even to pitty others, and not ing them to their injury, if not total ruin? Ah, is it not possible even to pity others, and not ourselves; to erect the cross in other lands, and die beneath its mercy in our own; to fight and conquer in foreign fields, and yet perish in sin ourselves, with the very weapons in our hands which conquer others, and send them to their everlaeting triumphs in the skies!

For the Boston Recorder

For the Boston Recorder.

POPERY, AS IT HAS BEEN, AND IS, AND WOULD BE.—NO. III.

It was the object of my hast number to show, that the principles of popery are inconsistent with republican liberty. It will be the design of the present to prove that they are equally repugnant to Christian morality.

The most approved writers and the standard books of the church license and encourage crime of every sort. St. Thomas Aquinas, who is an object of papal worship, and whom a Catholic paper has labored hard of late to prove a republican! says, "By the command of God!" (of which the pope is, of course, the organ and judge) "by the command of God, it is lawful to murder the innocent, to rob, and to commit judge) "by the command of Goo, it is having to murder the innocent, to rob, and to commit all lewdness; because he is Lord of life and death and all things, and thus, to fulfil his commandment is our duty." Says Laymare, "He who, by inveterate custom, a kind of imperious

rious necessity to do evil," and he ceases to be a sinner, in the sight of God or man-he need only form "an inveterate habit" of thieving and killing, and he may then steal and murder with perfect innocence and impunity! This is a fair sample of the whole code of Jesuit morals.

But to be more particular, falsehood may be specified as one of the crimes which popery justifies. Says Sanchez, "St. Francis lawfully used the equivocation which is attributed to him, when, being interrogated by the officers of justice, if a malefactor, whom they sought after, went that way, he answered, putting his hand into the sleeves of his gown, he is not come this way, meaning, where he had his hands. He might also have answered, he is not passed this way, intending the particular place, where his foot or his hand was." "A person, who hath promissed marriage, whether sincerely or only in appearance, is discharged by any reason, from holding his promise. Being called before a judge, he may swear he hath not inade this promise, meaning he hath not io made it as to be obliged to observe it."

Perjury is another. "Not to keep faith with bestired!"

Perjury is another. " Not to keep faith with Perjury is another. "Not to keep faith with heretics" is an established law of the church of Rome. Her moralists say, "An outh obliges not beyond the intention of him who takes it." Sanchez.—"A witness is not bound to declare the truth before a legitimate judge, if his deposition will injure himself, his family or property, or if he be a priest, for a priest cannot be forced to testify before a secular judge." Taberna.

"A heretic should not be paid what is due to him, on a promise, even with an oath." Directorium Inquisitorium, published under the authority of Pope Boniface 8th.

A gentleman of superior intelligence and unimpeachable integrity declares to me, that "when he was a Romanist, he should have considered himself as having done a meritorious action in bisoine over a single individual to accommend

he was a Komanist, he should not considered himself as having done a meritorious action in hringing over a single individual to popery, though a breach of faith with all concerned

though a breach of faith with all concerned were the consequence.'

Robbery is another. "Rebels against the church may be attacked, and their property seized." Directorism Inquis. "He, who in taking what is another's doth him no injury, is not obliged to a restitution." Emanuel Sa.

Murder is another. "It is lawful for a monk to kill a man, who publishes great crimes against

order, as it is lawful for all men to kill with

requisite moderation, to the province honor."

It was doubtless "with requisite moderation," that during the reign of Henry II. of England, the best was based on the committee. that during the reign of Henry II. of England, no less than a hundred murders were committed by the servants of the Pope, who were never called to an account for these offences.

Cruel persecution is countenanced and requirable resecution.

ed by popery.

The following notes are extracted from the The following notes are extracted from the Reminish Testament, which is the authorized English version of the New Testament, and infallible Pope's authority, at least so far as the notes are concerned—for the text perhaps, papists would be reluctantly and unjustly made responsible. Teb. 5; 7. "The translators of the Protestant Bible ought to be abhorred to the depths of hell." Rev. 17: 6. "When Rome puts heretics to death, their blood is no more than the blood of thieves, mankillers, and other malefactors." malefactors,"

What an easy task it would have been for

What an easy task it would have been for these annotators, if homest, to explain another passage in the Apocalypse. Rev. 13: 2. "And the beast which I saw, was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the Dragon gave him his seat, and power and great authority." They need only have written under it, "Popparty," and every reader of history would have understud it merfettly—about that word would understood it perfectly-about that word would have clustered in his recollection, the Bartholonave clustered in his recollection, the Bartholo-mew massacre, the gunpowder plot, the Irish rebellion, and to join all the names and forms of cruelty in one, the inquisition, the fathers of which in every age have exhibited the fierceness of the leopard, the rapacity of the bear, the ter-rific power of the lion, and the infernal arts and violence of the dragon.

iolence of the dragon.

One more note from the Rheimish Testamen one more note from the Rheimsa I estames will suffice to expose the persecuting spirit of popery. Gal. 1: 8. "Parents should not spare their own children, if hereies." That this is not a dead letter in the 19th century, will appear from the following incident, which occurappear from the following incident, which occur-red in faithful Ireland, and which I select, not red in faithful Ireland, and which I select, not because similar incidents might not be found nearer home, but because the record is at hand and well authenticated. A poor Protestant was dying. His daughter having previously married a papist and turned to mass, exhorted and pressed and entreated him to have the Priest sent for, but all to no purpose. His Bible was then taken from him, as that was supposed to be a hindrance. Next his own daughter took the bed, her poor dying father was lying on, from under him, saying to him that straw was good enough for a heretic to die on. Every attempt was made by some of the fraternity brought in lished and well-understood religious principles. was made by some of the fraternity brought in by the daughter, to cajole or frighten him into compliance, but all to no purpose. He begged a Protestant neighbor, who accidentally called to see him, to sit by him, saying he did not know what his own children night do to him before he died. This man sat beside him, till he became speechless and in the agonies of death. He could bear the scene no longer. You may reasonably conclude, he would now be allowed to die in peace—the Protestant neighbor at least thought so and left, but no! papists are not so easily foiled. A messenger was now sent to the Priest (who was waiting up at night to be called) to say that the const was made by some of the fraternity brought was now sent to the Priest (who was waiting up at night to be called) to say that the coast was now clear. He comes and peaks to the man, now in the agonies of death and asks him if he will die a good Catholic. No answer. He baptizes and anoints the man in this state, and taking him by the hand, desires him to give n proof of his dying in the Catholic faith; and he calls out, Oh how he squeezes my hand. The fraternity published this as a conversion to the saving faith." McGavin's Protestant.

Impurity is countenanced by popery. "For wful wedlock," (says the history of popery. a lawful wellock," (says the history of popery, a work, by the way, well worthy of attentive perusal, by every Protestant) "for lawful wedlock, the Romish clergy would be deposed and excommunicated; but lewdness and debauchery even in her sacred precincts, and among those professedly devoted to piety, were a trifle in her view, unworthy of notice, and not only so, even encouraged and sanctioned the price of which often went into the sacred coffers." Rome is firefully what she is called wastically in irrooften went into the sacred coners." Rome is fiterally, what she is called mystically in pro-phecy, "the mother of harlots."—She unblush-ingly declares, that marriage is not honorable in all, nor the bed undefiled.

She speaks indeed of the sacrament of mar-

out her clergy are required to renounce ringe; but her clergy are required to renounce it, and the hity are encouraged by their example to undervalue and violate it. In the spring tide of popery, almost every confessional was a brothel, every convent a Sodom, every numery, a Monkish harem, and no husband or father of a family felt his own sanctuary secure from in-"The monks, confessors of the convents,

openly taught the Tuscan nuns atheism, en-couraged the most disgraceful libertinism, and filled them with impurity, sacrifege, and de-bauchery of the foulest kinds. By tolerating these crimes, the pope plainly announced his indulgence of them; and by encouraging the indulgence of them; and by encouraging the commission of those iniquities, he became an accomplice." Memoirs of Scipio de Ricci, Such is the testimony of a Catholic Bishop!
"Pope Gregory, drawing his fish pond, found more than six thousand heads of infants in it,

upon which he deeply repented, and confessing that the degree of unnatural cribbacy was the cause of so horrid a shughter, he condemned it, adding it is better to marry, than to give occa-sion of death." Hulderic Epist. adv. constit. de Cleric, Celib.

If refined readers can hardly forgive the writhe church that sanctic

COMMONWEALTH OF MASSACHUSETTS. Samuel T. Armstrong,

A PROCLAMATION
FOR A PAY OF PUBLIC PASTING, HUMILIATION

A PROCEAMATION

OR A' DAY OF PUBLIC FASTING, HUMILIATION AND PRAYER.

A recognition of the superintendence of Divine Providence is reasonably expected of all men. As dependents, we require support; as wanderers, we need guidance; as offenders, we supplicate forgiveness. The prepriety of devoting portions of time to the duties of prayer and fasting has the sanction of mage, repanon and scripture. The recurrence of such seasons arrests the attention of the inconsiderate, and socialle the thoughtful to the obligations of self-examination and penitence; leading to correct views of ourselves, and of the relations we sustain to our Maker and to Man. The good People of this Commonwealth have made known their opinion by uniform adherence to the laudable example of our foresthers, and have expressed their belief in the efficacy of prayer, by a perseverance in the annual consecration of a fay for its more served.

of prayer, by a perseverance in the streets.

dion of a day for its more especial exercise.

Therefore, THURSDAY, THE NINTH DAY OF

Therefore, THURSDAY, appainted to be observed. tion of a day for its more especial exercise.

Therefore, THURSDAY, THE NINTH DAY OF APRIL NEXT, is hereby appointed to be observed as a Day for Hamiliation, Fasting and Prayer; and the good People of Massachusets are enrestly requested to suspend the persuit of all their secular occupations, which may be inconsistent with the duties of the day; and, in the religious assembly, as well as in private, with sincere and contrict hearts, make, humble confession of their offences, and offer their prayers to Almighty God, supplicating for his benign faser upon our Country, and our Fellow Citizans gaparally;—

benign favor upon our Country, and our remove sams generally;—
More especially, for all men in offices of influence and power; that they may discharge their duties with impartiality and fidelity;—
For the universal diffusion of the principles of Religion, Liberty, and good Learning; that our People may avoid the guit of licentioseness, and the reproach of ignorance; and that piety, justice, moderation, temperance and fragality, may distinguish us, as our fathers were by those qualities and virtues distinguished;—

fathers were guished;—
For the continuance of our pesceful relations with all nations; that we may not be disquicted by domes-

For the youth of our land; that their minds may be irradiated with all seefal truth; and that, possessing the habits of virtue, with the principles of knowledge, they may rise up hereafter to the employments of active life qualified and disposed to serve and save

heir country;—

For the inestimable blessing of health, that no pesus, wasted from the sea or shore, they may bear away the devout aspirations of gladness and gratitude;—

for the genial influences of sun and showers; that

wards await the toils of the laborious, in the honorable pursuits of all classes and conditions of men;—
That the light of the Gospel of our Lord Jesus Christ may shine upon all Nations; that Christians, having one name, may have one spirit; that men may live in harmony every where, and that strike and oppression may find no longer a place upon earth.
Given at the Council Chamber, in Boston, this fourth day of March, in the year of our Lord one thousand eight hundred and thirty-five, and the fifty-ninth of the Independence of the United States of America.

tates of America.
SAMUEL T. ARMSTRONG.

SAMULL T. AKMSTRUNG.

By His Honor the Lieutenant Governor, with the advice and consent of the Coancil.

EDWARD D. BANGS, Secretary.

God save the Commonwealth of Massachusetts.

BOSTON RECORDER. Friday, March 13, 1835.

PUBLIC WORSHIP-CHURCH AND STATE-RE-VIVAL IN WOODSTOCK, VT. &c.

We know not that the sum total of genuin piety, good moral principles, and cultivated intellect, is greater in any town in Vermont, or in any town of equal population in New England,

lished and well-understood religious principles. citements, and in positive irreligion. Some us that, in England, a decided majority of the newspaper was published for a while. When system is upholden by the votes of worldly as the best substitute for his own. Said Uni- guard against the union of church and state. versalist Editor spoke against petitions for thought it would be better for Congress to pass mentioned by Dr. Powers; all of which had a law, prohibiting orthodox preaching.

and some because they wished to comply with ly instituted prayer meetings, preparatory to the meeting. This was, virtually, praying that the Lord would send his Spirit at some future time, when Mr. Burchard should get ready to would send his Spirit immediately. Had they done so, that would doubtless have had a revival before Mr. Burchard arrived. It seems that

preacher and others. About three weeks after the meeting comnenced, that is, March 2, 1835, as we leagn from a handbill printed on the occasion, the neglect of Public Worship, Plummerism, Pilannual town meeting was held, at which-but we copy from the bill itself;-

the Holy Spirit came also, and numbers were

er reading (by the Moderator) that sec-After reading (by the Moderator) that section of our Statute relating to the prohibition of idle and disorderly persons, such as fiddlers, pipers, jugglers, &c. leave was asked by J. Chandler Jr. Esq. to introduce a Resolution coming directly under that act, relative to the protracted meeting now holding in this village under the direction of Mr. Burchard; which leave was granted by the meeting, whereupon Dr. T. E. Powers arose and read the following

North Village in this town, professedly for religious purposes, and continued from day to day, since the 11th day of February last, under the guidance and direction of a Mr. J. Burchard, strongly and habitually sensible of the excelthe guarance and direction of a Mr. J. Burchard, to which great numbers of the citizens of this and other towns have daily resorted; — and whereas said Meetings have been protracted to unseasonable hours at night, tending to injure the health of individuals and the good order of society; and whereas, unwonted exertions, practices and arts have been used, and are still using by the said Burchard and his abstors, to induce "every man, woman and child," who can by any means be operated upon by such practice and art, to attend and join said meetings;—and whereas one individual at least, if not more, has become a maniac, since the commencement of said meeting, in consequence of the feelings induced and begotten in course of attendance upon instructions inculcated in said meetings;—and whereas, the said J. Burchard does in said meetings, and whereas, the make, in coarse, ungesting and the said of th to which great numbers of the citis does in said meetings, daily and in almost every speech or discourse he makes, in coarse, unmeasured, and blasphemously profanc terms and phrases, denounce eternal vengeance of Heaven upon large classes of our citizens who entertain religious views of a different character, in some respects, from himself;—and whereas bigotry and profanity are evils greatly to be deprecated in every society, putting forth claims to philanthropy and morality—therefore, Resolved, That we highly deprecate this state of things—that we recommend to our citizens generally to abstain from further attendance on the meetings of said Burchard—That he may

the meetings of said Burchard.—That he may have no fuel left upon which to practice his insiduous arts, and no further countenance and encouragement from a candid and intelligent community; and that we seriously recommend to the authority of the town of Woodstock to take some measures to ramove the aforesaid nui

Several gentleman, of different views con cerning Mr. Burchard, objected to this meddling with religious subjects at a town meeting, but Dr. Powers said,

" It was no hasty affair, but had been a subject of the n of the most mature deliberation for three weeks by a great share of the inhabitants of this town, of the most mature deliberation for three weeks by a great share of the inhabitants of this town, and presumed that the freemen were prepared to act upon the subject now if ever. He said that the subject of religion had not been brought into the meeting, as suggested by the gentleman,

nor involved in wasteful, cruel and | but rather, the removal of a subject of irreligion

but rather, the removal of a subject of irreligion was contemplated by the resolution."

As to the excitement alluded to, got up by Plummer a few years since, he said that it was undoubtedly well remembered by most of our citizens, and to the sorrow of a great many of them; but as much good as it had done, those very persons thus converted by Plummer (the whole Christian denomination) were now by this fanatic, sentenced to an eternal hell!!! And it is undoubtedly countly as well represented that is undoubtedly equally as well remembered that not long after the Plummer excitement, there was a motley crew rose up amongst us under Isaac Bullard by the name of PILGRIMS, and Isaac Bullard by the name of PILGRIMS, and scarcely had they passed by, when another clownish pack of professed religionists grew up under the beautiful cognomen of PURITANS; and now to cap the climax we have got a non-descript among us, sending forth his become of distraction to the annoyance of nine tenths of our most respectable citizens, and it is high time that some method was adouted to remedy time that some method was adopted to remedy this malady."

And finally, the resolution was passed, as the handbill informs us, and "stands upon the Record of this town, as a monument to the independence of Woodstock." The handbill exhorts, " Let all other towns go and do likewise." That is, let them adopt the principle of Dr. Powers, that what they do not like is " irreligion," and must be voted out of town, and renoved by the civil authorities as a "nuisance."

We know these folks. They have done, probably, all they will do. No warrant will be issued. Mr. Burchard, we understand, left the town soon after, according to previous arrangements; and the good people of Woodstock will meet for the worship of God, and will warn their impenitent neighbors of the danger of eternal damnation, with as little restraint as if their resolution had never passed. Some who voted for it, were probably under conviction at the

what is " irreligion," and to enforce the suppres-And of course, again, Woodstock has been un- sion of what they please to condemn. Our commonly fertile in unreasonable religious ex- English correspondent, in his last letter, informs years ago, a society there annually got drunk who actually attend public worship are opposed on the birth day of Thomas Payne. An infidel to the union of church and state; and that the it stopped, the Editor advised his patrons to who habitually neglect public worship. We retake the Universalist newspaper in that village, pent it-orthodox Christians form our only safe-

2. What may be expected, where people neglect closing the post office on the Sabhath, and Public Worship. See the list of excitements, their seat among that very class of inhabitants Sometime ago, the Congregational church of Woodstock, who voted for his resolution voted to invite Rev. J. Burchard to visit that The "Puritans" were the followers of a girl place and attend a protracted meeting. The who was partially insane, and of two or three church was nearly unanimous; some voting be- knaves who were not crazy. Their conduct, in cause they wished to have Mr. Burchard come, the end, was too indecently immoral to be described. Woodstock was not the place of their the wishes of their brethren. They immediate- origin, but was one chief scene of their performances. The "Pilgrims" came from Canada; but organized, and gained the most of their fol lowers, in that town. Their leader led them to the West, ran away with their money, and left come. They ought to have prayed that God them in wretchedness. Plummer was one of the earliest preachers of the "Christ-ian" denomination. They, in the beginning, insisted mon being called "Christ-ians," with i long in God graciously overlooked that error, as it was the first syllable, though they now complain of

not a wilful one, probably was not very tho- it. They had their origin in South Woodstock. roughly committed, and was mixed with much that was right. Mr. Burchard came, and began preached in Tunbridge, from which place went to preach; and we have reason to believe that out one Jo. Smith, and invented Mormonism. The people who habitually met on the Sabbath converted, notwithstanding some faults in the for Public Worship, had nothing to do with these things. They all happened among that part of the inhabitants, who have passed Dr. Powers' resolution. Look at the genealogygrimism, Universalism, Tom-Painism, Anti-Burchardism, church and state united in town meeting! Had this whole people been in the habit of attending Public Worship, they would have been too enlightened for such doings.

3. Why we do not publish accounts of the revivals in that region. We can get none that are worth publishing. None are willing to speak, except such as are under the influence of strong feeling, either for or against Mr. Burchard; and from them, though we have entire confidence in their honesty, we can get no pure and full statements Burchard, than of the excellence of Christ; that others are more afraid of his dominion, than of the dominion of sin; and that some are truly converted to God. And that is about all that we can learn.

OLD SCHOOL AND NEW SCHOOL

Rev. C. G. Finney is delivering a course Lectures on Revivals in New York, and the Editor of the N. Y. Evangelist is publishing brief notes of them, (about six columns a week,) taken by himself. Lecture XIV contains some remarks, so important, both for their truth and their error, that we must notice them.

If we examine the history of the church we shall find that there never has been an extensive reformation, except by new measures. Whenreformation, except by new measures. When-ever the churches get settled down into a form of doing things, they soon get to rely upon the outward doing of it, and so retain the form of religion while they lose the substance. And then it has always been found impossible to then it has always been found impossible to arouse them so as to bring about a reformation of the evils and produce a revival of religion, by simply pursuing that established form. Perhaps it is not too much to say, that it is impossible for God himself to bring about reformations but by new measures. At least, it is a fact that God has always chosen this way, as the wisest and beat that he could devise or adopt. And although it has always been the case, that the very measures which God has chosen to employ, and which he has blessed in reviving his work, have been opposed as new measures, and have been been opposed as new measures, and have been denounced, yet he has continued to act on the same principle. When he has found that a cersame principle. When he has found that a cer-tain mode has lost its influence by being stere-otyped, he brings up some new measure, which will BREAK IN upon their lazy habits, and WAKE UP a slumbering church. And great

good has resulted.

The same distinctions, in substance, that now

Lord" for every one of them. They have called | " New Measure" war; and for this reason, we to roll the ark of salvation forward, Methodists, New Lights, Radicals, New School, New Divinity, and various other opprobrious names. And the declensions that have followed have been uniformly owing to two causes, which should be by no means overlooked by the

rest Lovell

church.
(1.) The Old School, or Old Measure party,

(1.) The Old School, or Old Measure party, have persevered in their opposition, and eagerly seized hold of any real or apparent indiscretion in the friends of the work.

In such cases, the churches have gradually lost their confidence in the opposition to new measures, and the cry of "New Divinity," and "Innovation" has ceased to alarm them. They see that the blessing of God is with those that are thus accused of new measures and innovation, and the continued opposition of the Old School, together with the continued success of the new School, have destroyed their confidence in the opposition, and they get tired of hearing the new School, have destroyed their confidence in the opposition, and they get tired of hearing the incessantery of "New Lights," and "New Divinity," and New Measures." Thus the scale has turned, and the churches have pronounced a verdict in favor of the New School, and of condemnation against the Old School.

(2.) But now, mark me; right here in this state of things, the Devit has, again and again, taken the advantage, and individuals have risen up, and taking the advantage of the confidence of the churches in the new measure party, and finding them sick of opposition, and ready to do any thing that would promote the interests of Christ's kingdom, they have driven headlong

of Christ's kingdom, they have driven headlon, themselves, and in many instances have carried the churches into the very vortex of those diffi-culties, which had been predicted by their oppo-sers. Thus, when the battle had been fought, and the victory gained, the rash zeal of some well-meaning but headlong individuals, has brought about a reaction, that has spread a pall over the churches for years. This was the case, as is well known, in the days of President Edwards. Here is a rock, upon which a light house is now built, and upon which, if the church now run aground, both parties are entirely with-out excuse. It is now well known, or ought to be known, that the declension which followed the revivals in those days, together with the de-clensions which have repeatedly occurred, were ownig to the combined influence of the continued and pertinacious opposition of the Old School, and the ultimate had spirit and reckless-

School, and the ultimate had spirit and recklessness of some individuals of the New School.

And here the note of alarm should be distinctly sounded to both parties, lest the devil should
prevail against us, at the very point, and under
the very circumstances, where he has so often
prevailed. Shall the church never learn wisdom
from experience? How often, O how often
must these scenes be acted over, before the millenium shall come? —When will it once be, that
the church may be revived, and religion prevail,
without exciting such opposition in the church,
as eventually to bring about a reaction?

It is most certain that the two exils here men-

It is most certain that the two evils here men tioned have often existed and do now exist. It is lamentably certain, that Old School men are in awful danger of sinking down into a lifeless formality, and of growing first indifferent, and then opposed, to revivals, and of being filled then opposed, to revivals, and of being filled with all forms of unchristian feeling against those who do not join them in keeping still and denouncing "new measures" in the gross. We fear that not a little of this effect has been produced already. We fear that some ministers and churches continue resolutely asleep, lest they should wake up into "new me fear that some have brought upon their own souls a palsy, from which they will never recover, and that their usefulness is therefore at end. However this may be, we are confident that many Old School men are in danger of such a result.

It is equally true, that some New School men are in danger of ruin and of ruining others, by rash and unwise measures; by a spirit of selfonfidence; by a reckless disregard of every thing but their own wisdom and their own will; in short, as Mr. Finney says, by every evil the which their opponents have predicted. We fear, and we do not believe Mr. Finney will deny, that some of them have thus done mischief already; that their self-glorification, as reformers, leading the age on to every thing wonderfully excellent, has banished, almost wholly, their humility; that they have hated, and despised, and treated with contempt, and inexcusably injured in various ways, better men than themselves, who hesitated to go with them wherever, according to Mr. Finney, the devil was driving At least, we have not a shadow of doubt, that some persons are now in most imminent danger of committing such sins, and working such mischief. In describing the dangers on both sides, Mr. Finney is correct, and we earnextly hope his admonitions may be heeded.

But he is incorrect in intimating, as he does, that all Old School men fall into the evils to which they are exposed, while only a small part | shall appear. of the New School are guilty of error. Many, whom Mr. Finney and his reporter would call Old School men, are as hearty, and as successful oo, in promoting revivals, as those of an School; and moreover, are as free from formality, and from an overhearing, dictatorial, or censorious spirit. Mr. Finney, as here reported, speaks like a party man, who charges upon all whom he considers as opponents, the faults of a part of them, while he is very careful to say, at the faults on his side are confined to a few, and ought not to be charged on the party.

Mr. Finney is correct, in saying that all great reforms have been introduced by "new measures." It was so with the reforms in the time of Moses, of David, of Christ, of Luther, of Edwards. But he is not correct in his implied inference, that all "new measures" are the introduction of desirable reforms. The introduction of the golden calves by Jeroboam was a " new measure," but not a good one. Popery was brought in by a succession of " new measures." The abolition of the Sabbath and the worship of the goddess of Reason in France were "new measures." So were the doings of Fanny Wright at New York. So was every error in practice, which ever made its way into the church. Mormonism is an example.

It is as foolish and as wicked, therefore, to favor measures because they are new, as to oppose them for the same reason. Their newness s no evidence of their merit, or their demerit. It renders them hateful to those who glory in being at the head of existing forms, and attractive to the pride and ambition of would-be reformers. It is well calculated to call out the bad passions of some in favor of the measures, and of others against them, but it is, we repent it, no evidence of their worth. He who doggedly opposes all "new measures" will grow

have never joined either party, but have taken such a course, as to be sometimes claimed, and sometimes denounced, by both. For one evil in every such contest is, that the parties are determined that there shall be no neutrals. If a man will not join them and wear their " collar," they will give him the name of the other party, and put him down if they can. The fact that we are not yet driven beyond speaking distance of the churches, sho s that the two pares do not comprehend the whole Christian

We have much more to say, but must stop for the present.

FROM OUR CORRESPONDENT.

PARIS, JAN. 26, 1835. The French Protestant preaching by no means includes all the Protestant preaching at Paris. The number of English at Paris is very great, though there are no means of ascertaining the number. I have heard it estimated as high as 40,000, and again as low as 5000. I know not work the statement of what to choose as the mean. They are of all classes, from their loftiest nobles, to their poor-In addition, there are always r five hundred Americans in the

classes, from their loftiest nobles, to their poorest subjects. In addition, there are always about four or five hundred Americans in the city. Provision is made to some little extent to supply their wants, by the following chapels. The English Ambassador has a large chapel—allowed by especial privilege from the French government. Services are performed here twice every Sunday by Bishop Luscombe. The whole is invested with rather too much ceremony to suit American simplicity.

At the Chapel Marbeuf, preaching is maintained twice on the Sabbath, with the Episcopal

tained twice on the Sabbath, with the Episcopal service, in an Evangelical manner. The Hotel where the chapel is located is the property of a rich man, once a Jew, who gives the use of the chapel gratuitously for English or French preaching. The present preacher is Mr. Lovett, an Irishman, supported by the beneficence of Lord Roden, a staunch friend of the English church in its present relations. It is Mr. Lovett's wish to preach the whole of the gospel, with all the energy of his soul; but he is too much a man of the study, to admit of his succeeding at all times, to convey the same signification that tained twice on the Sabbath, with the Episcopal man of the study, to admit of his surceeding at all times, to convey the same signification that Paul would have done. His chapel, which will hold about four hundred, is nearly full. By an influence proceeding from him in large part, has been established here what is called the "British Free School." In Paris are large numbers of poor English, composed of manufacturers, discharged grooms, etc. whom various circumstances induce to remain here. These children, through the wilful or necessary neglect of their parents, were growing up so ignorant, that they could not even speak English. One hundred and twenty come to this daily charity school, and twenty come to this daily charity school, where they are brought under the influence of religious instruction. The only reli The only religious book payeu is the Bible, and hence many Catho-sire willing to send their children. More than a hour a day is employed in this study. There are two other places of wor-bible.

gospel.
In the Rue Bouloi, the English Wesleyans support a clergyman, Mr. Newstead, who of course draws all of his numerous denomination. I was present one Sabbath when the sacrament of the Lord's supper was partaken of by thirty persons. They maintain also a weekly evening

At the chapel Taithout is held, every Sunday fternoon, what is called the English American ervice. Mr. Wilks and Mr. Mines, of Virginia, service. Mr. Wiks and Mr. Mines, of Virginia, officiate alternately. This service, originating with Mr. Bruen, was for a long time abandoned, when he found he could not have an audience of more than nine persons. It now prohably averages more than a hundred, of whom perhaps one third are Americans. I know no one who would be better fitted for the station he holds to induce Americans to attend either by holds to induce Americans to attend, either by his eloquent and fervid exhibition of the truth, or power of adapting himself to the peculiar circumstances of his hearers; but as a body, our countrymen are deaf to all appeals in favor of the observance of the Sabbath. A warning published in America would not reach those who are nowhere; it might however awaken in the minds of some who have not yet crossed the Atlantic, a thought as to their duty, to resolve not to dare recklessly to accommodate them-selves to the maxims of the conduct of a people, who worship not even a god as perfect as those who worship not even a got as perfect as those of the heathen. This is not said of any sect, but of the great mass of the people of Paris. If the services of an American clergyman continue to be retained here, we may expect a great change; and that a Frenchman will not address the thory how does to be there now edicion. you as they have done, "Is there any religion in America?" For the idea is assiduously cirat 6 o'clock, P. M.

in America?" For the idea is assiduously cir-culated by some, that the republican institutions of America and infidelity have an identity in their origin and in their perpetuity.

The only remaining chapel for preaching in English is that of Mr. Willmarth, All the Americans zealous for the support of the gos-pel were already connected with chapel Tait-bout, when he commenced. Although he has not now encouragement to go an his perseveper were arready connected with chapet I atte-bout, when he commenced. Although he has not now encouragement to go on, his perseve-rance will probably support him till better times shall appear. But preaching in English is not so directly his object, as that of establishing a school for Theological Education. I have been thus particular on this subject,

because it is interesting to know how Christ-ians act in a strange land, and also because it has an influence on the spread of the gospel among the French. It is true that where they see people from other lands worshipping God, their pride comes in to tell them that they are the wisest nation on the earth; but on the other hand, their consciences come in to reprove them. hand, their consciences come in to reprove them. And again, when they are disposed to think, or to sny, with the editor of the Revue Encyclopedique in his last number, "Christianity is dead," they have living examples before them to give the lie to the sentiment. It is a common remark here, "the English are a very devout people," and though too often the French may be led, from their daily conduct, to apply it is them with the same genuing that they it to them with the same meaning that the would to a ceremonious Catholic, nothing will tend more to make them employ the phrase in its true sense, and to be influenced by it, than the existence of English chaples of worship. An American lady remarked that she had often known Sunday evening parties abandoned, because religious foreigners would not attend.
And last month I read an advertisement, that a series of dancing assemblies would be held on Saturday instead of Sunday evening, "because that the English would not come Sundays." These English changle, therefore, certainly solutely necessary for ourselves, cannej, ie with-out their effect on the French. And there only wants the same ardor and the same faith, to give reason to expect the conversion of many, and the necessary enlargement of the places of wor-ship.

one of the most looked for events of the One of the most looked for events of the week with me, is to be present at a prayer meeting of Christians, chiefly Americans. It has been held during several years, and has arisen been held during several years, and we constitute the several years. been held during several years, and has arisen from two—to sometimes even eleven. We meet every Saturday night, spending an hour and a half in the mutual study of a chapter of the Bible, singing and prayer—remaining some time after the close, for conversation. Every Christian who comes to Paris from our own land is pressed to attend, and you may be sure it does much toward strengthening us amid the perpetual and insidious temptations of this city. Here we sympathize with each other, and with Christians in our native land. And we hope that some of the thousands who are assembled at this same period of the week will alike re-

No. 11-VOL. ember those wi tiles, whether with us, or the The Pr its profit; but there

een challenged by the ailles, felt himself con Abbe made the faith. He re measured lan ed a pamphlet very which has reached that the priest in di

fidence, and in pa that region are ma hinted before, the Protestants is t consenting (Protestant, than in re

We have received the Chinese Rep tember, and the Canton Regist principal intelligence relates the British and Chie been sent out by the British C tendent of British trade in Chips. Criminal and Admiralty jurisdiction jects in Canton. His letter to the Vi on pretance of some violation of eigr ish frigates were ordered to pass cera some wounded. They returned the fir At one time, commercial intercogn but was afterwards resumed. Affair latest dates in a very unsettled state. died of a fever, aggravated by press exposure brought upon him by the ese, on the 11th of October. Jo

vis Esq. has assumed office as his special In consequence of this state of the rom another source, it was though be ang Afa and his son to Singapore of Ma Bridgman's late school was broken up, w workmen in the printing establish & the making & distribution of books at present. It was hoped, however, that the soon blow over, and things go on again COMMANDING TO ABSTAIN FROM

We are authorized to state f tion of the Catholics throughout the land States, that the following is the tion granted by the Rt. Rev. Bishes a Faithful of the Diocess of Boston, Juria present Lent, which co

From the Catholic Ser

4th of March. 1. They are allowed the use of flee 2. They are allowed the same

only, on the Mondays, Tuesdays, days, througout Lent, the first and 3. The use of eggs, milk, butte also allowed, both at dinner and at an also allowed. Between this dispension, and the lowed the use of fish at the same me

which they use flesh meat. 5. The word FAST, in the Catholic tion, implies a strict abstiner

as a coloring, than a 6. Every day in Lent, (Sundays cepted) from Ash-Wednesday until E day, is a fast-day of strict obligation-no one of these days is it allowable to which is taken at dinner, cur tolerated the use of a slight colle which collation must never exceed

NOT COMMANDING TO ABSTAIN FROM WH

INTEMPERANCE .- In giving publi subjoined communication, while we indignantly repudi while we indignantly reputate un temperance, which prescribes a nence from ardent liquors, we yet in the opinion of our correspond most malignant evils which sever of of society, are generated by excess rance. But we have reason to the world would be just as sober and had there never been such arch had there never been such generally compose Bible at cieties suffered to practice on the credulity of mankind

Will Mr. Pepper tell us how nan may be, without incurring the gu cessive intemperance?" lrunk, or get drunk too often.

Mr. Pepper "repudiates ence from ardent liquors." Wes fore, that he does not generally using them, and that his " gene to "take a little,"-though he excessive intemperance." We never gets so drunk that he can but takes just enough to keep hims state of mind, in which people are very great words with very little in This supposition, if correct, expl fiarities of his singular style.

Our inferences may be en premises are not very definite. will tell us the whole exact truth ject, we will publish it.

Will he tell us, too, whether, if the Catholics had the government of this their hands, " such arch hypoer ly compose Bible and Temp would be "suffered to pracwiles on the credulity of manki how it would be prevented?

RELIGIOUS INSTRUCTION OF SL We sincerely hope, therefore ystem of missionary instruction y which the 2,000,000 of slav nay be brought under the truth. To the ministers at in the slaveholding states, measures, which shall lead to such a system; and they may aympathy, the prayers, and co brethren throughout the Unio to predict that they will even

, so soon as they shall

March 18, 188

ally should take hold of this great many Baptist church an any other. They can, ase who are members of on a religion which consists ons, and the forms a part. What is the object of this ake the Baptists look of their churches among g that such an inspection wi a of interest and of righ JOSEPH BURR'S LE

loseph Burr formerly a weat

er, Vermont, in his la ent left several legacies to ament left several regarders to hiferent pious and charitable he uses and purposes of the S The American Bible Society, e Missionary Society, The iety, and The American The whole amount uch purposes was about \$93, in of the Supreme Court of ester, the Court decided that different Societies, though ions not incorporated, were bequests to charitable uses; able uses in England; is Statute of 43d Elizabeth, statute of charitable uses, nily of that Statute; and t eery can protect and en ntary asociations instituted e purposes, under its gene

The Court further gave it ven if the jurisdiction of Ch to voluntarily association beth, yet the principles of the ses had grown out of England, since that statute able to our situation, and garded as part of the local

OBITUARY NOTI the last Christian Advocate or at New York, there are es, all of which occupy less. In the Advocate of Feb. a little more than two colur ght notices fill less than two welve notices fil less than four papers, 35 notices fill s and an balf. That is, average, fills one fourth of a of the 35 fills a whole colu

rne & Co. are about to pu ed's account of her res Charlestown. Miss Reed, in a noviciate, and escaped fro ive was written soon aft many in this region have to see it. They will soon to

The public mind is becoming quite t to this system. There is a at some good will come out o how much, many are in doc Institutions, and others who a favor, by sending us answers fore the public.

The time, when public attentially directed to this subject?
What were the evils which N olswere designed to remedy? To what extent, and in what

To what extent, and in what ily exercise attended to in the diutions previously to the estimal Labor Schools?

How many denths took placeless of your Institution for fiver to the introduction of Manual Seninary? how many since at was the relative number of the two periods? how many a swing primarily or immediated of bodily exercise?

When was Manual Labor, Vhen was Manual Labor,

, commenced in your Seminar What buildings have you for What is the value of the med What articles were made in

Where did you find a marke the nature of the market? What superintendence had, or on your farm? . How many acres of land und many acres of land und were the products, and he

How many students have a for the privileges of your system year?

Were the students formed in Were the students formed in king Association?
Did the students by themse pecasiary obligation to labor, a y voluntary?
As a general thing, did they keherfully, or with refuctance.
Was there any, general superised by the Trustees or the Follottone.

cised by the Trustees or the Faintion—and if so, of whnt sort?

Did the students, who were s
ith the system, manifest more
interest in getting exercise in s
if so, what were those ways?

Did the students who engages
complain that they had not su
tady? Did they feel a less it
students in the studies of the
was it with the students most s
is manual labor?

How many, and what hours
devoted to labor?

If there was a pecuniary a
such to more than the interest of
midel for the manual labor estat
buildings and tools, or the farm a.

What was the clear pecuniary
se whole establishment the one
much was the pecuniary gain
student who worked?

Was there any sacrifice of
personal property, on the part

Did the students who resvices

Did the students who previous and what was the amount

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M CANTON.

John I

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STAIN FROM

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Il us how intempt curring the guilt of

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mankind;" and it

CTION OF SLAVE herefore, that a judis fruction may be der of slaves in the cou the influence of relia a and churches of Ch

n, it belongs to take and to the adoption may be assured of

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ell us how inten

often.

we are glad it is only a part-need onversion very much. What is the object of this article?" It is he Baptists look carefully into the their churches among the Slaves; hopsuch an inspection will result in a great finterest and of right action.

March 13, 1835.

the happy results of it

reasons why Baptists espe-

The denomination already

s to them, more extensively, perhaps,

who are members of Baptist churches;

nduct forms a part. A part of their

n do much good, by converting them

er. They can, at least, find access

ion which consists in dreams, and

borth Burr formerly a wealthy inhabitant of aet, Vermont, in his last Will and Tesleft several legacies to the Treasurers of nious and charitable institutions, for al purposes of the Societies; viz. of Bible Society, The American The American Homerican Tract The American Colonization So-The whole amount of his legacies for mores was about \$93,000. At the last be Supreme Court of Vermont, at Manhe Court decided that the bequests to ferent Societies, though voluntary assonot incorporated, were good in Equity to charitable uses; that the law of e uses in England; is not derived from atute of 43-l Elizabeth, commonly called of charitable uses, but existed indedy of that Statute; and that the Court of ery can protect and enforce bequests to asociations instituted for definite charurposes, under its general equity juris-

aif the jurisdiction of Chancery over bevoluntarily associations for charitable had grown out of the statute of 43c eth, yet the principles of the cases decided land, since that statute are in the main ille to our situation, and are therefore to ardel as part of the local common laws of

OBITUARY NOTICES.

last Christian Advocate, the Methodist at New York, there are nine obituary s, all of which occupy less than two col-In the Advocate of Feb. 20, six notices tile more than two columns. Feb. 27, otices fill less than two columns. Feb. reive notices fill less than two and a balf. ur papers, 35 notices fill about eight coland an half. That is, each notice, on erage, fills one fourth of a column. Not

X MONTHS IN A CONVENT. - Messrs, Russell rne & Co. are about to publish Miss R. T. gel's account of her residence in the Convent (Charlestown. Miss Reed, it is well known, a noviciate, and escaped from the Convent residence there of some months. The ive was written soon after her escape d many in this region have been very desi ato swit. They will soon be gratified.

THE MANUAL LABOR SYSTEM.

The public mind is becoming quite unsettled with at to this system. There is a general impresat some good will come out of it; but what, o how much, many are in doubt. Principals Institutions, and others who are able, will tions, that the results may be compared and

cted to this subject?

what extent, and in what manner, was attended to in the Colleges and

nany deaths took place among the cour Institution for five years pre-introduction of Manual Labor into mary? how many since that period? is the relative number of students du-two periods? how many of the deaths

was Manual Lahor, on a regular unenced in your Seminary? at buildings have you for the purpose?

implements in your posses

les were made in your shop? did you find a market, and what are of the market? I superintendence had you in your

ny acres of land under cultivation the products, and how were they

many students have availed them leges of your shop or farm students formed into a regular

e students lay themselves under

the students who engaged in Manual plain that they had not sufficient time Dot they feel a less interest than mis in the studies of the institution? rnment of this come
ch hypocrites as gen
Temperance Socie
practice their dec it with the students most deeply enga

the students who previously received

soon as they shall see the practicabilipull take hold of this work. There are

Baptist churches and preachers 26. Has the Manual Labor System injurious effects on the minds of the students, in making them sordid and penurious? 27. Did the students teach school any part

27. Dat the students teach vehool any part of the year? if so, how long?
28. Does the system still exist and flourish? If not, when was it abandoned,—how long did it continue—and what were the causes of its decline?

and the like, to a religion of which good cline? Please to state the particulars fully. 29. What, on the whole, is your opinion of the expediency and practicability of manual labor schools, either as independent institutions, or as connected with existing seminaries? 30. Please to communicate any other infor-nation, which you may judge to be important

PROTESTANT EPISCOPAL VINEGAR.

The Churchman, which we have always regarded as a very decent paper, has a series of articles, entitled, " Nova Anglicana." One of hem, published Feb. 21, is also entitled, " The Puritans Again," and has for a motto, the words, Old wounds need vinegar as well as oil." As a specimen, we copy from it the following sen-

but I find it difficult to forbear, when, in addition to a Plymouth rock harangue, I am accosted by one of the most impatient, testy, venomous, spit-fire little pamphlets which ever crossed my track. I allude to a small lecture by one T. T. Waterman, "on the Christmas Festival," just issued from the press at Providence, Rhode Island. I can hardly say what convert just issued from the press at Providence, Rhode Island. I can hardly say what course I may pursue with it. A modest defence, with a wholesome dose of cooling logic, would evidently be lost upon a patient, out of the heats of whose cludient temper such vipers as this do come.—At any rate, we now opine, that unless Independency were thought in no small periafrom the encroachments of Episcopacy, "the raw, disjointed, mustering, feeble wrath" of such a boisterous and spleeny champion as T. T. would never have been commissioned to sustain its rights.

in its rights.

Is the Editor of the Churchman willing to make his paper the dish for such "vinegar" as this? Is such the spirit of the Protestant Episcopal Church?

"WHAT POPERY IS."

We do not think that our correspondent, or our first page, has proved his assertions. True, Roman Catholic writers have maintained the abominable doctrines which he ascribes to them. True, also, these same writers have not been excommunicated, or in any way blamed, by the Roman Catholic Church, for these doctrines. On the contrary, they are highly esteemed, and some of them are even reckoned as saints. True, too, the doctrines themselves have never been anathematized by that church, nor has any censure ever been passed on the books containing them. True, yet again, that these Roman Catholic saints and doctors maintain that what our correspondent has quoted from them, is good, sound, Roman Catholic doctrine. But we must remember, these saints and doctors were not infallible. The church is chargeable only with her own infallible decisions; -and what they are, no mortal can tell.

MAUNDAY THURSDAY.

A number of ministers and others, assembled or Wednesday evening in Boston, discussed the proprie ty of a day of fasting and prayer throughout the land, for the conversion of Catholics. It was generally agreed that we need to pray much for a right spirit towards them, for wisdom to device right measure for their good, and for the Holy Spirit to renew their hearts; also to confess our sins and the sins of our fellow citizens, in our past want of right feeling, which thought that a day of fasting and prayer is desirable t was proposed that Thursday, April 16, be recon mended for that purpose, being the day appointed by the Pope for the annual excommunication and carsing of all heretics, by the promulgation of the famous bull, "In coena Domini." Some doubted whether that bull is actually read in this country. Some thought there would be danger of " fasting for strife and debate." Some, that such a meeting could not, without arrogance, appoint a fast. It is certain that such a bull exists, and no one pretends that it has ever been revoked. It is therefore read here, or disobeyed by the priests. Its existence was said to be reason enough for choosing that day; and as for the dange of a wrong spirit,—we need such a day to promote a right spirit. Finally, the whole subject was referred to a committee, who thought best that a statement of these facts should be published, that all may consider the subject, and act as they think most agreeable to the spirit of the gospel.

" AMERICAN SOCIETY

Ma. Tracty.—The proposal of a writer in the "Cincinnati Journal," copied into the last Reconnect, is one which so fully corresponds with my views of expediency, that, I hope the subject will be discussed. Is not the proposal a good one? Can that class who are flocking to our shores ignorant of the gospel, be reached by any of our present missionary operations? Are not those, who are willing to later for the conversion of "Irish Catholics," in particular, ignorant of the best means of reaching them? Would not many who now do sothing, enguge in efforts to benefit them, if some society were organized for that purpose?

Anderen.

Our readers may think of this. We are really in doubt, whether such a movement is advisable or not

AMERICAN UNION.

AMERICAN UNION.

We laid before our readers several weeks since, one account of the organization at Boston, of a new there any general superintendence the Trustees or the Faculty of the come account of the organization at Boston, of a new there any general superintendence the Trustees or the Faculty of the come account of the organization at Boston, of a new there any general superintendence the Trustees or the Faculty of the come account of the organization at Boston, of a new there are good that order the colored race." The stricle below will farish a specimen of the views and feelings of the South in respect to the new Society. It is from "the Southern Baptish at Charleston, S. C. William H. Brisbren, Editor.

"Our Northern brethren may rest assured, that they had not sufficient time. Did they feel a less interest than but they had not sufficient time. Did they feel a less interest than but they had not sufficient time. Did they feel a less interest than the interest of the institution? We had the studies of the institution? We had the studies of the institution? We had not sufficient time. Did they feel a less interest than the studies of the institution? We had not sufficient time. Did they feel a less interest than the studies of the institution? We had the studies of the instit

24. Did all the students labor regularly from day to day? If not, did those who worked advance in their studies as rapidly and thoroughly as others?

25. In what respects, and to what extent did the system hencit the health of the students engaged in it?

26. Has the Manual Labor System injurious effects on the minds of the students, in making

Strange, that slaveholders should speak thus of a Seciety, which, if we may believe some folks, was formed for their special benefit.

NEW PUBLICATIONS.

NEW PUBLICATIONS.

The History of the American Education Society.—This little book is "written by the Massachusetts Sabbath School Society, and revised by the Committee of Publication." It is the the form of dialogue, sermon, address and appeal. It presents in a concise and interesting manner the most important facts connected with the origin of the American Education Society, and its progress and success in every succeeding year, from its commencement to the present time. It is peculiarly adapted to Sabbath Schools, and should have a place in every library natached to them. All who would become acquainted with the leading facts of this great and important Society will do well to purchase and perset this work. The writer appears to have a happy talent for such composition, and has done herself much credit in delineating so faithfully the characteristics and operations of the Institution. a concise and interesting manner the most important facts connected with the origin of the American Education Society, and its progress and success in every succeeding year, from its commencement to the present time. It is peculiarly adapted to Sabbath Schools, and should have a place in every library attached to them. All who would become acquainted with the leading facts of this great and important Society will do well to purchase and peruses this work. The writer appears to have a happy talent for such composition, and has done herself much credit in delineating so faithfully the characteristics and operations of the Institution.

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MODE AND SUBJECTS OF BAPTISM.—Four Sabbath Evening Lectures on the Mode and Subjects of Baptism, preached in November and December, 1834, before the Church and Congregation to which the Author Ministers. By Orin Fowler, A. M. Pastor of the First Congregational Church in Fall River, Mass. Published by request of the Church. Boston, Wm. Pierce, 1835. pp. 118, 800.

We have not had time to give such attention to this work, as to be ready to certify its correctness in very minute particular; but we have seen evidence, that it contains conclusive proofs of the correctness in very minute particular; but we have seen evidence, that it contains conclusive proofs of the correctness in week, and proportion of \$3,000,000, "to be expended, in vestigate the subject, will find it a valuable assistant. Questions on the Acts of the Apostles; designed for Sabbath Schools and Bible Classes. By Rev. J. Longley. Vol. I. Worcester, Dorr & Howland. 1832.

These questions appear judicious, and the Book well adapted for its purpose.

History of the Waldenses; with a Sketch of the General State of the Church in the thirteenth Century:

History of the Waldenses; with a Sketch of the General State of the Church in the thirteenth Century; being the tenth volume of the Sabbath School Church History. By Harvey Newcomb, Written for the Mass. S. Society, and revised by the Committee of Publication. Boston, Mass. S. S. Society, 24 Cornhill, 1335. pp. 232.

An interesting and instructive subject. We are glad to see S. S. books, which convey solid instrucion; and this Society deserves the thanks of the world for its efforts to multiply them.

REVIVAL AT MACKINAW .- In the Missier chool, there are some 15 or 18 converts. Among others, 20 or 25. Several were formerly Roman Catholics. Some accounts represent the converts as

"THE SEVEN PROTRACTED MEETINGS."-WE

"The Seven Protracted Meetings."—We have received a letter from Mr. Samuel Gates, which satisfies us that he was not to blame for the late arrival of his article in our paper of last week.

LEGACY.

The late Dea. N. Porter of Lebanon, N. H. gave in his last will, saving a few small legacies, the schole of his property, about \$12,000, to be equally divided between the American Education Society, and the New-Hampshire Home Missionary Society.

Foreigns Missions, the American Education Society, and the New-Hampshire Home Missionary Society.

Foreigns Missions, the American Education Society, and the New-Hampshire Home Missionary Society.

Foreigns Missions and Society, and the New-Hampshire Home Missionary Society.

Latest from France and England.—Paris papers to Jan. 31, containing London dates to the 29th have been received at New York.

Nothing further has taken place in the Chamber of Daputies on the subject of the treaty of indemnification, save the diplomatic correspondence in relation to it, has been laid before that body, including the despatches from the French Government to M. Serrairer, and communicated by him to Mr. Forsyth, but suppressed by our Government. In his letter to M. Serrairer, and communicated by him to Mr. Forsyth, but suppressed by our Government. In his letter to M. Serrairer, and communicated by him to Mr. Forsyth, but suppressed by our Government to M. Serrairer, and communicated by him to Mr. Forsyth, but suppressed by our Government in the dignity of France, but has not thought this high interest renders it necessary for us to go back from a determination which is dictated by good faith and justice. The bill relating to the American claims will be presented tomorrow to the Chamber of Deputies, but will tensented tomorrow to the American claims will be presented tomorrow to the Chamber of Deputies, but will tensented tomorrow to the Chamber of Deputies, but will tensented tomorrow to the American claims will be presented tomorrow to the American claims will be presented tomorrow to th

tant. The omplexion of the new House of Comm

Domestic.

CONGRESS. Saturday, Feb. 28. SENATE.—Messis. Gales eaton were chosen printers to the Senate, at the 8th ballot, in opposition to Duff Green, and Blair &

Saturday, Feb. 20. Second to Senate, at the Seaton were chosen printers to the Senate, at the 18th ballot, in opposition to Duff Green, and Blair & Rives. They received 27 votes.

Monday, March 2. SENATE.—The expunging Resolution. Mr. Clayton moved to take up the resolution of Mr. Benton to expunge from the journals of the Senate the resolutions of the 28th of March

ast; and it was taken up.

Mr. White then moved to amend the resolution by striking out the word "expanged," and substituting repealed, rescinded, and declared null and void," "repenied, rescinded, and declared nuli and void," and called for the yeas and nays, which were ordered. On this motion some debate took place, after which

so much of the President's Message as relates to | was read twice, passed to be engrossed, and sent

The melancholy result of the whole is, that Con-The metancholy result of the whole is, that Congress has broken up, leaving almost every great measure of the session unfinished, and therefore totally null and void. The following bills, originating in the Senate, most of them passing that body by large majorities, and some of them quite unanimously, have shared the general wreck and ruin:—

The Post Office Reform Bill; (passed unanimously in the Senate.)

MASSACHUSETTS LEGISLATURE.

MASSACHUSETTS LEGISLATURE.

Wednesday March 4. House.—Memorials, of Charles Church and 142 others, of Fall River; A. Crane and 75 others, of Berkeley; Joel Drake and 88 others, of Canton; Isaac Guild and 58 others, of Walpole; T. W. Hartwell and 52 others, of Groton; Nath. Howe and 68 others, of Hopkinton; Andrew Munroe and 56 others, of Danvers; Saml Perry and 110 others, of Waltham; Edward Southward and 39 others, of W. Bridgewater, severally on the subject of Freemasonry, were presented and referred to the Committee on the Judiciary.

Bills passed to be enacted:—To incorporate the Old Colony Insurance Company; the Proprietors of the Boston Chemical Laboratory; the New England India Rubber Company; and the Union Society in Marlboro';—authorizing the town of Harwich to continue a bridge over Herring river; establishing a part of the dividing line between Penabroke and Hanover; in addition to an act to establish the Winnisimmet

addition to an act to establish the

Thursday March 5 .- SENATE. On motion of

the Chamber of Deputies, but will be presented tomorrow to the Chamber of Deputies, but will contain an additional clause, authorizing the employment of all or a part of the 25 millions for indemnifying the subjects of France for all such loses as they may sustain in any measures to be adopted by the United States."

The general complexion of the intelligence relative to American affairs, is rather favorable, and a Paris correspondent writes under date of Jun. 31: "I am assured by several of the leading members on both sides of the House, and more particularly by General Delaborde, the senior Questeur, who kindly suffers me to meation his name, that there is no longer any doubt of a majority in favor of the recognition."

A document signed by many of the most eminent manufacturing houses at Lyons, pointing out the injury that would result to that place from a cessation of the friendly intercourse with this country, is said to have produced great effect.

The accounts from London contain nothing important. The same uncertainty still prevails, as to the component of the new House of Component components of the new House of Component corrections.

currence.
Mr. Metcalf, from the Committee on the Judiciary,
on an order of the 20th ult. relating to unincorporated
Religious Societies, reported that it is inexpedient to
legislate thereon. egislate thereon.
House.—A number of petitions, praying that War-

ren Bridge may be made free, were presented and committed. On metion of Mr. Everett, of Boston, it was order

On mation of Mr. Everett, of Boston, it was ordered, that the Committee on Education be directed to inquire into the expediency of supplying the School committees of the several towns with copies of Cousia's Report on Public Instruction in Prusia, at the expense of the Commonwealth.

An order passed, granting the use of the Representatives' Chamber to the American Institute of Instruction, upon the same conditions, and for the same term of time, as during the last four years, the applicants being responsible for all damages and expenses which may accrue therefrom.

A resolve in aid of the American Institute of Instruction (appropriating \$300 a year for five years)

A reserve in aid of the American Institute of Instruction (appropriating \$300 a year for five years) was read and passed, and sent up for concurrence.

A report on the subject of the Banking Capital of the Commonwealth,—that it is inexpedient to increase the said banking capital, and that the petitioners for the new banks, &c. have leave to withdraw their petitions—was read and considered, but without taking any question thereon, the House adjourned.

Monday, March 9. House.—Mr. Foster from the Committee thereon, reported the resolves concern-

the Committee thereon, reported the resolves concerning measures for the abolition of War, without amend

Mr. Forbes of North Brookfield, submitted an or

Mr. Forbes of North Brookfield, submitted an order, requiring overseers of the poor to answer interrogatories in relation to accounts for the support of State purpers. Read and laid on the table.

A Resolve in favor of the Boston Society of Nataral History was read a second time and passed.

Resolves on the petitions of the West Parish in Salisbury; on the accounts of the Land Agent; and for the enlargement of a building connected with the State Prison, were severally read and passed in convergence.

currence.

Theseday, March 10. Senate.—The President of the Senate being prevented by indisposition from attending in his place, George Bliss, Eq., was chosen

President pro tem.

A memorial of Mount Carmel Lodge, for leave to surrender its charter, was presented, and referred to the Committee on the Judiciary. [The Committee subsequently reported a bill to repeal the act incor-porating the Trustees of Mount Carmel Lodge, which

of France."

And the resolution was agreed to by a unanimous vote.

The 3d Resolution reported by the Committee of Foreign Relations is in the following words:

Resolved, That contingent preparation ought to be made to meet any emergency growing out of our Relations with France."

This Resolution was ordered to lie on the table.

And so the proceedings ended.

Tuesday, March 3.—The National intelligencer

was read twice, passed to be engrossed, and sent down for concurrence.]

Hours.—Petitions of Asron Mason and 103 others, on the subject of the license laws, were presented and lie on the table.

Memorrials of Issae Howe and 71 others, of Dorchester; Benj. Barstow, 2d, and 42 others, of Rochester; Jos. Goffe and 60 others, of Boston, and Ass Harding and 44 others, of Wrentham, severally on the subject of Freemasonry, were presented and laid on the table.

The resolve in favor of office.

id on the table.

The resolve in favor of officers and soldiers of the two luntionary war passed in concurrence, with amend-

CONVENT GRATUITY .- On Thursday after noon, the House by a vote of 413 to 67, rejected the Resolution proposing a gratuity to Bishop Fenwick—but unanimously passed the Resolution denouncing the conduct of the Mob which destroyed the Convent, after striking out the sentence attributing it to religious intolerance.

Thursday, took from the House of Industry six Brit-ish Paupers, on their return to the port in the Provin-ces, from which they came. This was done by the owners, to clear themselves from further charge. Many other imported vagrants have been or will be returned in like manner.

ECCLESIASTICAL.

4th of March, Rev. Donus CLARK, late of Bland-installed paster of the 5th Congregational Church-iety in Springfield, Mass. at Chicopee Factory, Austin of Ludiow offered the introductory prayer.

cluding Prayer by Rev. D. A. Groavner of Usheridge.

Instaliest, aver the Presb. Cong. in Norwich, Chenango
Co. N. Y. on the 1tit Feb. Rev. Joins Sizgaions, recently
of Brownville, N. Y.
Feb. 24, Rev. Joins Decker, Jr. ordsined by the Presb.
Of Wilmington, and installed Paster of the Presb. Church,
New Castle, Pr.—At the same time and place, ————LawRENCE, was ordsined as an Evangelist, with the design of
going out as a Missionary to Ceylon.
Ordsinet, on Wednesdey 4th Feb. Mr. Bensajah Cook,
Ja. as Paster of the Baptist Church, Williamante, Cr.
Jan. 18, Robert Hatl. Skowner, Baptist, at Zaneeville,
Jan. 18, Robert Hatl. Skowner, Baptist, at Zaneeville,

ned Paster of the Congregational Church, Water-

NOTICES.

The Annual Meeting of the Boston Home Missionary Se-iely, ARMIND to the Mass, Missionary Society, will seld at 4 o'clock on Saturday F. M. at the Sabbath School occiety's Room, No. 24 Corthill for the choice of Office and such other business as may come before the meeting. March 12. W. G. HAMPURD, Sec'y.

Marriages. v, by Rev. Mr. Blagden, Mr. Oriu Moore, of Vt. to Miss Amy F. Whitman, of Chester, Vt.— V. Neal, to Miss Emily C. Newhall—Mr. Ed-stown, on Sunday evening last, by Rev. Mr. Ebenezer Parker, proprietor of the Engle Ho-Deborah Robinson. Cross, Mr. Eucenteer Parker, proprietor of the Engle Ho-tel, to Miss Beborah Robinson.

In Chelsea, Mr. Edmund Davis, to Miss Mary Ann B Wait.—In Newton Lower Falls, Mr. Nehemish Hunt, te Niss Susan, daughter of Mr. Amos Lyon.—In Plymouth Mr. Timothy Blish, merchant, of Boston, to Miss Lucia Ann eldest daughter of Mr. Lewis Gondwin.

In Portland, Mr. William W. Thomas, merchant, to Mis-Elizabeth W. daughter of Henry Goddard, Esq.

Deaths.

In this city, Mes. Ann, relict of the late Peter Roo Dalton, Eq., siged 78—Miss Betasy, daughter of Mr. Reuben Counts, 24—At the residence of Dr. Stedman, Chelsea, Su-David Province, 69—Mr. Elijah Brown Green's Charles David Province, 69—Mr. Elijah Brown Green's Charles David Count, 38—Desire Hiske, 80—Jannes Powars, 29—Col. Peter Osgood, 65—Mr. Moses French, 53.

In this city, on the 2d inst. of lung fever, Charlotte Augusta Reed, 2 years and nine days, daughter of Mr. Daniel Reed.—"So fodies the lovely blooming flower."

In Brookline, Mrs. Ann, wite of Mr. Benj. White, 48.—In Salem, Mr. Thomas Pepper, a native of Battle Sussex, Eng. Samuel Roberts, 677—In Taunton, Mrs. Hannish, wife of Mr. Andrew H. Hall, and daughter of Capt. T. Crane, of Mr. Andrew H. Hall, and daughter of Capt. T. Crane, Ontron, 25.—In Westminster, Capt. Abel Woodward, 62.—In Hawley, Mr. Simeon Howard, a revolutionary pensioner, 6.—In Eses, Mrs. Lucy, wife of Mr. Jacob Story, 63; 6.—In Eses, Mrs. Lucy, wife of Mr. Jacob Story, 63;

At his residerice in Hopewell Township, Washington Co., Pa. Rev. John Anderson, D. D. in the 67th year of his age. Jan. 15, at Shidaway bland, Geo. Rev. Jons. L. Hale, Pastor of the Congregational Church, Windham, Me. DORCHESTER ACADEMY.

THE Female Department of the Dorchester Academy, under the care and direction of Miss L. G. PRESCOTT AND SISTEMS, will be open for the reception of pupils, on the second Tureriny in April.

REFERENCES.—Rev. John Codman, D. D. Dorchester; Bev. Joy H. Fairchild, South Boston; Hon. Samuel Hubbard, Boston; Hon. Leverett Saltonstal, Salem March 13.

Tr A Erospectus of the Academy may be had at the Retorder Office.

NORWICH PEMALE ACADEMY.

NORWICH FEMALE ACADEM:

THE Trustees of this Institution have the astisfaction to announce to the public, that they have engaged the Rev. Joins Sronas and Wis. McLasca, B. Stroans, to superintend the Academy as Principale. It is understood by the Trustees that Mr. and Mrs. Stores will devote themselves redulously to the Instruction and management of the School, assisted by such other Teachers as the interest of the Seminary may require. From the character and high reputation which they poases, the Trustees have entire confidence in anying, that they believe the School will be every way worthy of public patronage.

There will be Three Terms during the seminary management of Mr. and Mrs. Stores, will commence on the Eirst Wednesday of Mrs, and continue its weeks. The School will be the Commence on the Eirst Wednesday of Mrs, and continue its weeks. The School will be divided into Two Departments.

Entrance Fee.

Entrance Fee.
Tuition for the Junior Department,
Scuior Department, . 81 Taition for the sum of the sum of

MALE DEPARTMENT.

MALE DEPARTMENT.

MHE first Summer term of this Department will c
mence on Wednesday, April 22, and continue tw
weeks. Taltion \$4.00 to be paid in advance. A few ye
gentlemen can be accommodated with board in the far
of the Preceptor. FEMALE DEPARTMENT.

This Department will commence its operations April 22. There will be two terms of twelve weeks each, separated by a machino of two weaks. Tuition for English studies, \$6,60 per term; Latin \$1,00 extre, to be paid in advance. Board, including washing, \$1,75 per week; tuel and lights a separate charge.

**EMBALL, Secretary.

separate charge. Bradford, March 13, 1835. BOARDING.—A Gentleman and Lady, or two or three Gentlemen, can be accommodated with Board and they are associated they are associated they are associated the City. Apply at '4 Temple-atreet. (4**) March 13.

PEMBROKE ACADEMY. THE Spring Term of this Institution will commence on Thursday the 23d of April, and continue fourteen weeks. Miss Lucia W. Gatswort, an experienced Teacher, with have the charge of the Fennale Department. Competent assistants will be employed in both Departments. Expresses.—Tutton \$4,50°; and for instruction in French vs Spanish, \$1.00 in addition.—Board from \$1.25 to \$1.50 per week.—Several lads cam be honded in the family of the Francisch, where they will be under his immediate care. Pembroke, N. H. March 13, 1835.

WHEATON FEMALE SEMINARY,

a EDMALE SEMINARY,
AT NORTON, MASS.

I designed that the general character of this School
tall be similar to that of the Ipswich Founds Seminauplis will not be admitted under the age of thirteen
district Calabumit, who has been a teacher several
to the Ipswich Founds Seminary, will take character
the control of the Calabumite of the Calabumite Seminary of the Calabumi

The Pirates.—The pirates who were sentenced to be executed on Wednesday last have been reprieved for three months from the first inst., to allow time to obtain documents, which it is thought will throw some light on their case. It is said the prisonors are indebted to the influence of a lady of this city, the first of a counsellor, who proceeded to Washington to make intercession in their behalf. [Trav.]

City of New York.—At the commencement of the year 1835, the city debt amounted to \$745,034 62, being \$91,309 91 less than on the 31st December of the provious. The expenditures is 1834, amounted to no less than \$1,516,638, 41, besides \$399,000 for bonds payable.

Revenue of New York.—The amount of duties action to make intercession into that city for the year importations into that city for the year importance of the provious and the provious and

SIX MONTHS IN A CONVENT.

LUSSELL, ODIORNE & CO., have in press, and will publish in a few days, a new work, with the above title, being the Narrative of Niss Research Therman Resp. when was under the influence of the Roman Catindica alout two years, and an immate of the Convent on Mount Benefits. was under the influence of the Roman Catholics about years, and an inmate of the Couvent on Mount Bene. Charlestown, nearly six months, in 1831—2. the book furnishes a concise history of the rules and retions, the employments and ceremonics of the Ursuline r; and as it is the first account ever given in the

Literary Culture increasing the Power of the Christian Ministry. A Discourse, delivered before the Baptist Education Society, of the

COUSIN'S Psychology.

ALEMENTS OF PSYCHOLOGY included in a critical examination of Locke's Essay on the Human
inderstanding. By-Victor Cousin. Translated from the
French, with an introduction, notes and additions, by C.
S. Henny.

BIBLICAL REPOSITORY. A few setts of the Biblical
Repository, in 4 vols. cloth; for Safe by GOULD, KENDALL & LINCOLN, 59 Washington street. March 13. UPHAM'S WORK

N Congregational Churches.—Ratio Disciplinae Constitution of the Constitutional Churches. Coxtests.—Origin of Churches—Congregational es—Gaithering of Churches—Church Officers.—Admi Members—Choice and Call of a Pastor-Ordination Pastor—Ordination of Missionaries—Church Cense Excommunication—Transference of Relationship—I Associations—of Licensing to Preach—Removal of ters—Disciplining and Deposing of a Minister—Co-

THE LIFE, CHARACTER, AND LITERARY LA-

Mons of Samuel Darw, A. M. By his Eldest Son.
"He thought as a sage, while he felt as a min."

Just received and for sale by PERKINS, MARVIN &

CO. 114 Washington street.

March 13. HISTORY OF MISSIONS.

"HE Origin and History of Missions, compiled and stranged from Authentic Documents, by the Rev. Flomas Bmith, Minister of Truity Chaplel, London, and dev. John C. Choulee. A. M. One copy of the above work

numbers, complete.

PHILIP'S GUIDES—a series of excellent works, T volumes published; for sale by the set or single.

DREW'S MEMORIS. The Life, Character, and Literay Labors of Samuel Break.

RECOLLECTIONS OF A HOUSEKEEPER, by Mrs.

Unresen Peckle.

Ciarisan Packard. HANNAH MORE'S MEMOIRS. RIGHT OPPOSITE, being No. 5 of the Temperan's Tales, founded on feet. Foe Sale by CROCKER & BREW STER, 47 Washington street. March 13.

MOUNT OF VISION; OR, Iliustrations of Religious Truth. Intended for youth of Bible Classes and Sabhath Schools.

OLMSTEAD'S PHILOSOPHY; See. Ed. An Introduction to Natural Philosophy; designed as a Text Book, for the use of the Students in Vale College. In two volumes. Volume 1—Mechanica and Hydrastatics. Volume 2—Pacemanics, Electricity, Magnetisma and Optics. Compiled from various Authorities. By Denison Olmstead, A. M. Professor of, Mathematics and Natural Philosophy. Professor of Mathematics and Natural Philosophy, REPORTION THE STATE OF PUBLIC INSTRUCTION IN USBAL, Addressed to the Count De Montalivet, Peer of France, Minister of Public Instruction and Ecclesiastical Affairs, by Victor Count, Peer of France, Counsellor of State, Professor of Philosophy, Member of the Institute, and of the Royal Council of Public Instruction. With Plans of School Houses.

the Church of England. Prepared for About a Freenice Series. 1 vol. 18mo. pp. 270. TO. GEOLOGY; intended to Convey a Practical knowledge of the Science, and comprising the most important recent discoveries; with explanations of the Facts and Phenomena which serve to configure or invalidate various geological Theories. By Robert Bakewell. Second American, from the fourth London Edition. Edited by Prof. B. Sillinan. A fresh supply just received. The above for Sale by PERKINS, MARVIN & CO., 114 Washington street.

Elements of Natural Philosophy. LEMENTS of Natural Philose 23, with Questions for Recieve, illustrated by one hundred and eighty-eight engravings; for the use of Schools. By Brancis J. Grund, nuther of "Elements of Chemistry," Elements of Plans and Solid Geometry, 'Popular Lessans in Astronomy, 'Exercises in Algebra, Arithmetic,' &c. Second Edition, stereotyped.

Extracts from Notices of this work. "These elements are what they should be, clear and concise. Mr. Grund, the nuthor, is well known as a good Geometrician. The work is not above the comprehension of many scholars in our common schools, though even is our Colleges the Natural Sciences are too much neglected Mathematics give the tome to the mind, that exercise does to the body. They originate habits of order and patien investigation, that are the foundation of excellence in all envestigation, that are the foundation of excellence in These

investigation, that are the foundation of excellence in all studies."

"It is compressed into a volume of moderate size, and is precisely adapted to the wants of our select and high schools, expunging the mysticisms and errors of several similar works, and incoporating the intest discoveries like every department. The induction system has been powered to so far as practicable; sade a judicious arrangement such consideration of the second section of the section of the second section of the section of t

PAPER FOR SABBATH SCHOOLS.

PAPER FOR SABBATH SCHOOLS.

THE Youth's Companion and Subant School Recorder
is published every Saturday by N. Willis in Boston
and William Hyde in Portland, at one dollar a year in advance. Subhath School Teachers or children, or othera
who unite and remit five dollars to the subscriber in Portland, will have aix paper sent them, and 12 papers for ren
dollars, and at the same raw and they gare nuber. Proceed
who transmit them to be made to the subscriber in Portland will receive the same and they gare nuber. Proceed
will receive the same raw of the process of Sublash School
Depository, have them mailed at the Post office in Portland will not any expense of transportation from foston.
On these in the vicinity of Portland who have taken ten
captes on more, can receive them free of any expense, by
cending every weak to the store of the subscriber.
It is suggested to Clergymen, Subhath School Teachers
and others interested in the welfare of the young, to form
companies of six—twelve or more among those with whom
they are associated, and forward their names to

March 13.

Exchange si. Portland.

Brewster's Encyclopedia

NEW SCHOOL BOOKS,

GOULD, KENDALL & LINC

"This is an excellent annia of the rise and

synopsis of the rise and proman Empire, and is write connection with the many embodies, must make it dren."

"In the First, Second New York

all Russia binding.

JUVENILE HARMONY, for Sabath S.
Gould—a new edition, just published.

POETRY.

"THE LAST SUPPER."

A PICTURE BY LEONARDI BA VIRCI,
Forming the Frontispiece to the first volume of the 'Com
prehensive Commentary,' lately published by Mesors. Fex

senden 4 Co.

Behold that countenance, where grief and love
Blend with ineffable benignity,
And deep, unuttered majesty divine.

Whose is that eye, which seems to read the heart,
And yet to have shed the tear of mortal wo?
Redeemer, is it thine?—And is this fass!

Thy last on earth (—Why do the chosen few,
Admitted to thy parting banquet, stand
As men transfixed with terror?

The appalling answer, from those lips divine,

One of these Who by thy hand was nurtured, heard thy prayers, Who by thy hand was nurtured, heard thy prayers Received thy teachings, as the thirsty plant Turns to the rain of summer!—One of these! Theoretore, with deep and deadly paleness droops The loved disciple, as if life's warm spring, Chilled to the ice of death, at such strange shock Of unimagined guitt. See, his whole soul Concentered in his eye, the man who walked The waves with Jesus, all impetuous prompts
The horror-struck inquiry,—" Is it 12 The waves with Jesus, all impersons prompts. The horror-streek inquiry,—" is it I! Lord, is it I!" While carnest pressing near, His brother's lip, in ardent echo, seems Doubting the fearful thought. With brow upraised, Andrew absolves his soul of charge at foul; And springing eager from the table's foot, Resthelones, heads forward, full of hope. Bartholomew bends forward, full of hope, That by his ear, the Master's awful wor Had been misconstrued. To the side of Chris James in the warmth of cheriahed friendship clings. Yet trembles as the traitor's image steals
Into his throbbing heart;—while he, whose hand
In sceptic doubt was soon to probe the wounds
Of him he loved, points upward to invoke
The avenging God.—Philip, with started gaze,
Stands in his crystal singleness of soul,
Attesting innocence,—while Matthew's voice
Repeating fervently the Master's words,
Rouses to agony the listening group,
Who, half incredialous with terror, seem
To shudder at his accents.

All the twelve Yet trembles as the traitor's image steals

With strong emotion strive, save one false breast With strong emotion strive, save one lane oreast
By mammon exerct, which, brooding o'er its gain,
Feighs thirty pieces with the Saviour's blood.
Som of perdition! dust thou freely breaths
In such pure atmosphere! And canst thou hide
'Neath the cold calmness of that sullen brow,
The burden of a deed whose very name.
Thus strikes thy brethren pale!

But can it be

That the strange power of this soul-harrowing scene
Is the slight pencil's witchery?—I would speak
Of him who poured such hold conception forth O'er the dead canvass. But I dare not muse, Now of a mortal's praise. Subdued I stand In thy sole, sorrowing presence, Son of God I feel the breathing of those holy men, I feel the breathing of those boly men,
From whom thy gospel, as on an angel's wing,
Went out through all the earth. I see how deep
Sin in the soul may lurk, and fain would kneel
Low at thy blessed feet, and trembling ask,
Mored in 1511.

For who may tell, what dregs For who may tell, what dregs
Do slumber in his breast!—Thou, who didst taste
Of man's infirmities, yet barr'd his sins
From thine unspotted soul,—forsake us not In our temptations, but so guide our feet, That our less supper in this world may lead To that immortal banquet by thy side, Where there is no betrayer. Mas. Stoourkey.

Education.

For the Boston Recorder PANGYNASKEAN SEMINARY .-- NO. 111. Shall it be sustained by the Christian public?

Shall it be sustained by the Christian public?
Two things are necessary to sustain it—the prayer of faith, and pecuniary contributions. The inhabitants of South Hadley, with a very gratifying liberality, considering their numbers, have raised \$8000. But \$20,000 more are indispensable to carry the plan that has been detailed into execution. Now if Christians have a heart to contribute liberally to this object, they will be prepared to offer up the effectual, fervent prayer in its behalf. But we shall have but little confidence in their prayers, without their donations. We beg their attention, therefore, for a moment, while we present the principal reasons that urge them to open their hands lib-

reasons that urge them to open their hands liberally for the establishment of this seminary.

1. It will exert a happy and powerful influence upon the cause of religion.—We have no doubt from what we have seen that Ipswich Female Seminary has for several years past has exerted semmary has to several years plan has exerted upon the world as great a religious influence as any college in our land with no greater number of students. This influence is to be sure less public than that of a college; but it penetrates the very foundations of society, and diffuses itself, like leaven, silently through the whole mass. The principle that is most faithfully in-The principle that is most faithfully impressed upon the young ladies of that school, is, that they are bound to devote all their future efforts to elevate the moral and intellectual condition of that portion of society in the midst of which their lot shall be cast. And for the most part, they return to their homes real missiona-ries; and though a father, a mother, a brother, and really, perhaps, does as much to keep alive the spirit of piety, and to elevate the standard of Christian character as the minister of the Gos-pel. Or if she becomes a teacher, she cannot but aim to bring her scholars up to that noble Christian character
pel. Or if she becomes a teacher, sne came
but aim to bring her scholars up to that noble
standard of discipline to which she owes so
much; and thus will its purifying and elevating
influence go forth upon the community in a ratio
continually increasing. Or perhaps she becomes
the wife of a respectable farmer, or mechanic,
or merchant, or lawyer. She will then exert
that same influence upon her own family first,
and insti into them, by precept and example,
those same thorough principles of benevolence
and self-denial which she first learnt at school;
while at the same time her influence as a marthan a me time her influence as a marinduced by the second of the subscription,
while at the same time her influence as a marinduced by the second of the subscription of the subs field for usefulness. But it is not wider than nest for usefulness. But it is not wider than her principles; and she fills with honor and dignity a station to which she might have been entirely inadequate without the Pangyanskean discipline of the Seminary. Even if she goes abroad as the wife or assistant of the missionary than the statistics with the statistics. abroad as the wife or the ry, that same discipline qualifies her for the wide and difficult field of labor on which she enters. And as an evidence that we have not overrated the influence of the lawish school upon the world, we mention the facts, that no less than thirteen of its pupils have gone to foreign missionary stations; some to Asia Minor, one to Persia, some to Desardwich Islands, and some among the natives of America; while in much greater numbers they are scattered, through our western and southern states as instructors.

Now it is to give perpetuity to a system of instruction founded on such principles, that the attempt has been made to establish the Seminary in South Hadley. And though an irreligious and institution, and one where the intellect only is callivated, yet can the Christian be regardless of the difference between such of the difference? And if he has property, will he not feel called upon to sustain an effort so the not contribute to the control of the suitation, and one where the intellect only is callivated, yet can the Christian be regardless of the difference? And if he has property, will he not feel called upon to sustain an effort so the has property, will he not feel called upon to sustain an effort so the christian be regardless.

And the liberal support or made and variety and a floral davantages. The control is first establishment, has advantages in the difficulties incident to fish fifted and property in the case of which it was founded. Its guartinos intend, that it shall be an institution of a great measure, because it does not make menery?

Admitting that the system furnishes no personal transmitted in the case of the best institution of the best institutions in our country.

A statement of its purply met by its former benefactors and by the Friends of the difference between such an institution, and one where the intellect only is corner and religion.

The period, for which a temporary provision was made for the Presidency, is nearly elapsed, the mind of the mind of the mi ry, that same discipline qualifies her for the wide and difficult field of labor on which she en-

ministers. What stations can be more impor-tant than these? Yet while our ministers and mis-sionaries receive for years the discipline of the best and highest schools in the country, their future wives, their companions their help-males, must put up with a few month's instruction in a private boarding school or academy where nothing like Pangynaskean discipline is known; just as if the public believed that females are so much superior to men that they need only one tenth as much instruction! or rather, does it not result from the remaining influence of barbarous

result from the remaining influence of barbarous times, which determines that females shall be in-ferior to men and in a kind of slavery to them, whether God and nature intended them to be so

or not?
2. This new seminary will exert a happy influ 2. This new seminary will exert a happy is fluence when the cause of education.—If female influence is so great as all acknowledge it to be, in the promotion of every good object, is it not desirable to make it as effective as possible, by placing within the reach of woman the means of a more full and thorough education than can now be found? I mean a Pangynaskean education? This is what the new seminary, if properly endowed, will do. And the teachers who are there trained up, will in their turn, give a more thorough and complete education to others, until the standard of instruction, even in our primary schools, shall be raised. And you cannot elevate the standard of instruction you cannot elevate the standard of instruction in the inferior schools without compelling the higher seminaries to raise their standard; for these last must keep a certain distance ahead of the first, or they will sink into contempt. Nor can you give females a more thorough education than they now acquire, without exerting an indirect influence in favor of the same object on the other sex. For in the first place, men are too proud not to strive to maintain their present supposed intellectual superiority over women, and in the second place, the more elevated the intellectual and moral character of mothers, the more thorough, we may calculate, will be the discipline of their children.

There exists among many men of good judgment, a prejudice against female education, beyou cannot elevate the standard of instruction

ment, a prejudice against female education, be-cause it so often renders their daughters less willing and less fitted for domestic duties. Now this results from the low standard of female edthis results from the low standard of female ed-ucation generally among us. It is not Pangy-nasken; and the giddy girl of fifteen, having ac-quired a smattering of literature and science at the academy or boarding-school, while her mor-al powers have heen neglected, becomes vain, and fancies that literature and domestic duties are incompatible. How important then, that parents should provide for that institution, which, while it disciplines the mind, takes care that the principles of common sense and religion should maintain their predominance of the soul!

should maintain their predominance of the soul?

3. The fundamental principles on which this new seminary is to be founded, have been long tried by the very individuals who will be its instructors and found to be well worthy of support. An impression has gone abroad, that this seminary is to be something so entirely new, that it is a mere experiment of very doubtful issue. But we have shown that its great object is to render permanent the essential features of the Ipswich school. And although it proposes some improvements and modifications of the plan at Ipswich, yet these are not essential to the success; and the friends of the new school-will be satisfied, if it accomplish nothing more than to extend and make permanent the precise system adopted at Ipswich. Here the great principles of the South Hadley school have been most successfully tested, by the same instructors too, who will have the charge of the new seminary. Miss Lyon, who has been the co-principal of the Ipswich school from its commencement, stands ready to devote from its commencement, stands ready to devote the residue of her life to the arduous work of establishing and carrying forward the new seniarry; and other ladies of kindred spirit, and similar experience in instruction, are prepared to aid her in the work. And surely, if we ever any a seniar property of the standard spirit is its exhibited. to aid her in the work. And surely, if we ever saw a genuine missionary spirit, it is exhibited by these ladies. They only wait to see whether a religious public will second their efforts and afford them the means of laboring with a prospect of success. Shall they be left to learn by the negligence and parsimony of the friends of learning and religion in New England, that their services are not wanted here, and hence infer that their field of labor lies farther West.

We house the day is not ver come when the sons

their services are not wanted here, and hence infer that their field of labor lies farther West. We hope the day is not yet come when the sons of the Pilgrims can be so blind as this to their true interests.

4. It is, finally, an additional reason for sustaining this effort, that some important improvements upon the plan of the Ipsucih school are to be engrafted upon the new seminary.—If it is necessary finally to abandon these, the prosperity of the school, as we have before remarked will be but little affected. But if they succeed, they will render the institution a much richer blessing to the community. If, for instance, it can be managed without the assistance of domestics, and if the community. If, for instance, it can be managed without the assistance of domestics, and if the eview of the young ladies, it will surely be regarded as a great blessing by fathers and mothers, in this flirting and prinking age. And if the expenses of a school of such elevated character can be so reduced as to bring its advantages within the reach of a large class of the community now excluded from them, what an impulse will then be given to the cause of education, and how many valuable minds will thus be raised from obscurity to bless the world! For

prompt and efficient response will be made to the appeal which is about being made to the public in behalf of this object; and that the Committee will be urged onwards in their begun work? We should predict success to the en-

TO THE FRIENDS OF WESTERN RESERVE COLLEGE.

The new and embarrassed state of the coun-The new and emparassed state of the country, when this College was established, rendered doubtful the success of the enterprize. But with the liberal support of its friends and paterons, it has overcome the difficulties incident to its first establishment, has advanced in popular force.

to its Library and to its Philosophical and Chem-

To accomplish these objects, important to the interests of the institution and to the cause which it sustains, and to prevent all future emparrassment, it will be needful that \$50,000 be

dded to its funds.
To raise this sum, three agents are to be em-To raise this sum, three agents are to be employed the ensuing season, to act simultaneously. Rev. Alvan Nash on the Reserve and in other parts of Ohio, and Rev. Harvey Coe and Henry Brown, Esq. in New York and New England; and these worthy gentlemen are affectionately commended to the public as receivers of their munificence.

By order of the Prudential Committee,

George I. Pierce, Chairman.

George I. Pierce, Chairman. Hudson, Feb. 16, 1835.

THE MANUAL LABOR SYSTEM. We copy the following, by request, from the Ct Courant. It is not for us to answer letters addressed to Brother Hooker; but we suppose he " felt it neces ary to state" what he did, because the writer did not discuss the whole subject, but confined himself to the consideration of a fault. The subject is an important one, and we hope it will receive more thorough going investigation than has, to our knowledge.

yet been bestowed upon it.

Mr. Hooker, -- I have read with much inter Mr. Hooker,—I have read with much interest the communication in the last Observer on Manual Labor Schools. If the writer, as you affiren, "is a decided friend of Manual Labor Institutions," he doubtless rejoices to have them patronized, and of course rejoices in the liberal contributions which the citizens of Hartford have recently made to two such Institutions, viz. the Lane Seminary, and the Theological Institute of Connecticut. They have certainly exhibited a very commendable liberality in these instances, and it is to be hoped that many will be induced to imitate their example.
Will you permit me to ask why you felt it necessary to state that the writer of the article above referred to, "is a decided friend to Manual Labor Institutions?" Was it because you was apprehensive that your readers would draw a different conclusion from the article itself? If such was the fact, your apprehensions were not

a different conclusion from the article facility such was the fact, your apprehensions were not ill founded: for I can truly say, that had it not been for your declaration, I should have regarded the communication as intended to disparage such institutions altogether, and to make the such institutions altogether, and to make the impression that they were utterly unworthy of the gublic patronage. And even now, I am exceedingly perplexed to account for the strain of his remarks, if his sentiments are what you have declared them to be. But as I presume you have not spoken unadvisedly, I would hope that you will be able to remove the difficulties with which my mind is perplexed. If, as you say, "his only design is to prevent a reaction, from raising expectations concerning their pecuniary results, which experience proves can never be realized," why did he not state that this was his only design, and at the same time give some realized," why did he not state that this was his only design, and at the same time give some intimation at least, that he did not regard the whole scheme as chimerical, and altogether unworthy of public confidence? If he is a "decided friend to Manual Labor Institutions," why did he not attempt to show in what way they may be made to answer the important ends for which they are designed? Why, instead of doing this, did he seem to proscribe them as Utopian measures, proved by all experience to be utter failures; calculated only to swallow up funds which are needed for more useful purposes, and intended to supercede more important institutions, which ought to receive the undivided stitutions, which ought to receive the undivided patronage of the Christian public? What can be his meaning in the following declaration: "these good breaken do not seem to consider that by withdrawing the patronage of the churches from the Education Society, for the sake of building up their new institutions, they would cut off the sources on which they must ultimately rely." Again—"But can it be judicious to lay aside our past experience, and common sense, and endeavor to break up tried institutions which have been matured by the experience of many years, under the guidance of the selected wisdom and piety of the charch; and all this to try experiments which have been tried, and tried again, and as often proved a stitutions, which ought to receive the undivided ied, and tried again, and as often proved

ries; and though a father, a mother, a brother, or a neighbor can resist a minister of the gospel; yet how can they oppose a beloved daughter, or sister, an affectionate and kind-hearted girl? She remains perhaps unmarried, and being unincumbered with the concerns of a family, she becomes the Dorcas of her neighborhood; and loss of the principles, until the whole lump is leavened. this important result is secured, it may be confidently asserted, that the grand leading object of manual labor has been completely attained, the appeal which is about being made to the public in behalf of this object; and that the never estimated its value by dollars and cents. or supposed that young men generally could pay their way with its pectuairy results, we believe it has become the deliberate conviction of those who have seen the system properly carried out, that interesting, useful, and active employment desired the system properly carried out, that interesting, useful, and active employment desired the system properly carried out, that interesting the system of the sys ployment during three hours per day, will uniformly protect the health and constitutions of our young men; increase their muscular and mental energy; augment their power of intellectual research; facilitate their actual progress in study; remove the temptations of sileness; strengthen their habits of industry and activity; give them a practical knowledge of the useful employments of life; qualify them for the labors and self-denial of a new settled country; and impart to them that independence, and decision of character which so often characterizes self-character and self-made upon educated and self-made men.

educated and self-made men.

"When results so indispensable as these to a
thorough education are secured by manual lalor, shall it be proclaimed that the system has
failed; is without value; has disappointed pub-

To afford ample instruction, and to retain the price of tuition at its present low rate, and have the advantages of the difference? And if he has property, will be not feel called upon to sustain an effort so intimately connected with the prosperity of pure religion?

This school assumes great interest in our estimation as a proper place for giving the finishing shape to the education of minister's daughters, and the future wives of missionaries and

encouraging pecuniary result. During the least year, from ten to twenty young men have united in a printers' association—have obtained preases and stereotype printing from a book manufacturer in the city, and have received from him during the year, for their services, when constantly employed, upon an average, from \$50 to \$100 each.

"Several of the best printers have in this way entirely supported themselves. A similar

"Several of the best printers have in time way entirely supported themselves. A similar plan has been adopted with somewhat smaller results, by an association of cabinet makers, embracing from twenty to thirty students.

"To prevent misapprehension, it should here be stated, that all the students are not qualified to enter either of these departments; and that

to enter either of these departments; and that some who belong to them, having little knowledge of the lusiness, are not able to earn more than their board. The expense for board may also usually be met by practical and coergetic farmers, who devote three hours per day to agricultural number may be such as the same of the same and the same and the same and the same are same as the same and the same are same as the same are same are same as the sa

ricultural employments."

Such is the result of the experiment at the Lane Seminary, as stated in their list Report; and does this look like a failure? If I am not misinformed, there are other Seminaries in which the system is also in successful operation.

What then, if some have committed mistakes, are all others obliged to full into the same errors.

what then, it some navecommeter misances, are all others obliged to full into the same errors? And is the system to be abandoned, merely because in some instances it has been unskilfully managed?

The pecuniary benefits of the system will undoubtedly be different, under different circumstances. If the Seminary is favorably situated, and pradently managed, they may certainly be realized to some extent. A young man who is willing to labor three hours in a day, can certainly earn something, if put to such labor as is productive, and as he is able to perform. If he can earn enough to defray the expenses of his board, or even half of that amount, it is no inconsiderable advantage to a student who is struggling with poverty. And if, in addition to this, he secures by this system of exercise, a vigorous constitution, and an energetic mind, he receives an incalculable benefit.

T. D.

Miscellany.

The Poor in Massachusetts.—An abstract of the returns of the poor of the several towns in the Commonwealth, made up to the last Monday of December, 1834, furnishes the following facts. The number of towns from which returns have been received, is 212, in which the number of the poor is 5054. Of these, 2398, are males and 2656 females: 4216 white, 287 colored, and of 551 the color is not stated: 3091 can, 951 cannot read and write, and of 1012 there is no return in this respect; 1353 have, and 3578 have not families: 2341 are temperate, 1298 intemperate, of 1415 no account is given: 3304 are supported in almshouses, 1698 abroad, 1162 by contract, 592 abroad, and not by contract. The average weekly expenses, when supported by contract is 85 1-2 cents. The amount of the annual expenses of poor, supported in almshouses, is \$84,716. G9: supported otherwise than in almshouses \$53,723, 68. The number of adults born in this State is 2655, in other States 372: of children born in this State 885, in other States 178. The whole number, having an inhabitancy in this State, 3214; of those whose birth is unknown or not stated, 263.

[Boston Daily Advertiser. THE POOR IN MASSACHUSETTS .- An abstract

PRIZE FIGHTING.—Prize Fighters will now have to pass farther than the bounds of New-Jersey, to enjoy their sport—the Legislature of that State having passed a law sufficiently comprehensive in its details and technical in its terms to reach every prize fighter and every aider or abettor of prize fighters, and annexed as a penalty for the offence, imprisonment fer a term not exceeding two years, or a line not exceeding one thousand dollars, or both. It also enacts ceeding one thousand dollars, or both. It also enacts ceeding one thousand dollars, or both. It also enacts that all spectators of any such fighting, within that state, shall be deemed guilty of a misdemeanor, and on conviction be punished by imprisonment not exceeding one year and one day, or by a fine not exceeding two hundred dollars, or both; and prohibits captains or owners of steamboats from conveying persons to that State for such a purpose, under penalty of two years imprisonment or five hundred dollars fine, or both.—N. Y. Transcript.

fine, or both.— N. Y. Transcript.

Congressional Temperance Society. Washington, February 23.—The Congressional Temperance Society held their annual meeting, last evening, in the House of Representatives. Gov. Cass presided and delivered a short address to the Society. After the reading of the Report of the Executive Committee, resolutions were offered and speeches made by Messrs. Briggs of Massachusetts, Wardwell, of New York, and Southard, of New Jersey, and one or two other members. One of the resolutions adopted was, that the cause of temperance should be advanced temperately, with mildness and forbearance, and without violent denunciations. It was resolved unanimously, that the only effectual mode of preventing intemperance is to adopt the principle of total abstinence. The wine question was not brought up. The Society adjourned on motion of Mr. Frelinghuysen, to meet to-day for the transaction of business.—Jour. Com. to-day for the transaction of business .- Jour. Com.

Com. Barron has succeeded in raising the Cyane, lately sunk at Philadelphia, by means of the power-ful pump of which he is the inventor. The vessel is now floating at her old station.

The Subscriber gratefully acknowledges the receipt Fren Dollars from the Indies of his parish, to constitute into a member for life of the Massachuset's Sobbath Sch-Society. James F. Warner Albol, Mass. March 6, 1835.

The undersigned acknowledges his obligations to the people of his charge for making himself a lite member of the Tract and Bible Society, and himself and wife if members of the Sabbath School Society. P. T. Holley. Santiffied, March 4, 1139.

LECTURES ON GEOLOGY.

LECTURES ON GEOLOGY.

A COURSE of Lectures on Geology will be given at the Masonic Temple, by PROF. SILLIMAN. The object will be to explain the actual structure of the earth; the constitution and arrangement of the materials; their mineral and organic contents; geological events of all ages, and their probable causes; and the relation of geology to other departments of human knowledge and to practical utility. Drawings. Specimens and Moocles will be used in the First Lecture will be given on WEDNESHAY EVENING, March 4, at 7 o'clock, and two lectures may be expected every week until a course of twelve or fourteen lectures is finished.

Single Ticket,
Gentleman and two Ladies,
Gentleman and two Ladies,
Gentleman and two Ladies,
Gentleman between the course of twelve or fourteen lectures is finished.

Tickets may be obtained at Wm. D. Ticknov's, corner of Washington und 6chool streets, at Crocker & Browster's, at the Tremont House, and at the door.

March 6.

Pittsfield Seminary for Young Ladies.

Title Board Seminary for X oning Laddies,
Till E Summer Session of this Boarding School will of
mence on Mouday the 16th May, to continue twe
two weeks. Forty pupils are received into the family,
it is the intention of the Principals, that there shail is
be wanting that friendly intercourse, religious instruct
kind attention, and watchful care, so justly deemed im
ann for daughters removed from the parental roof. Mo
by reports certifying the profilency, punctuality and
diane, or the pupils, are sent to Farents or G
diane.

dians.

Mr. Andrews is employed in the Department of Music
Sen. Martino, a Neapolitan, in teaching Italian and Paint
ing, and Mous. Ebbehe in French. None are received fo
less time than 22 weeks. Application for Circulars, givin
information of the regulations, terms, etc., etc. or for ad
anission, should be made to MR. DODGE, Principal.

Pittofield, March 6, 1835.

Newton Seminary for Young Ladies. THE next Term will commence May 5th, and continu

ie weeks. per week, including washing, a in the English branches for the Term, onal, for ornamental branches and languages, Music, 13 or ornamental branches and languages, 2 00 Reference made to Mr. T. A. Davis, Mr. D. L. Gildens, Boston, and the Clergy of Newton.

Feb. 27. Sw. E. HOSMER, Principal.

SCHOOL.

SCHOOL.

R. HOSMER, Principal.

N. EMERSON'S English Boarding School for Masters and Misses under 14 years of age, in Chester, N. H. Spring and Summer Term commences April 2nd. Tultion 34 for 12 weeks. Board 31,42 per week, including washing and **mail* repairs on citches.

Refer to Dea. Daniel Noyes, Boaton—Rev. J. Clement, Hon. Wm. M. Richardson, Chester.

HOLLISTON SCHOOL.

Term of this Institution will commence of of March next, under the instruction of Pan the 3th of march next, under the 1D. Tiffany, in the 1D. Tiffany, in the structure will be given in all branches taught in marticular attention will be paid to reason that particular attention will be paid to reason the particular attention will be paid to reason the particular attention will be paid to reason to be a superior a D. TIFFANY.

Instruction will be given in all branches taught in our addenies, but particular attention will be paid to those regarded become teachers or to those engaged in the udy of the Latin, Greek or French Language. An experienced instructors has been employed to give instruction in insic. A course of public lectures has been delivered each grant since the commencement of the institution on the latin, and the commencement of the institution on the commencement of the institution on the commencement of the institution on the commencement of the institution of the commencement of the institution of the commencement of the institution of scholars from abroad.

Texass.—Tuttion in English branches from \$\$0.00,00. Languages \$\$4.50. Music \$10. Board at the boarding-house or in-private families from \$\$1,25 to 1.75 per week. Apply to JAMES CUTTER. By order of the Committee.

Halliston, Feb. 27, 1835.

WORCESTER'S Fourth Book with Rules and Instruction
From the "Annals of "It is constructed on the same a

Memoirs of Swartz.

compilation for the compilation for the there is a large fond the Rules and Instructors and Questions at the end of the work, modesty, has venture. From the Principal of Westerstein Compilation for the principal of the work of the principal of the work of the principal of the p DERKINS, MARVIN & CO. have in press, and will some publish, Memoirs of the Life and Correspon-dence of Rev. Christian Prederich Swartz. To which is prefixed, a Sketch of the History of Christianty in India-by Hugh Pearson, D. D. Dean of Salishury. March 6.

JAY'S FAMILY PRAYERS.

JAY'S FAMILY PRAYERS.

IENRY WHIPPLE has just published, The Fourth Salien Edition of Pacyres pos rise use or Families; or the Domestic Minister's Assistant. By William Jay. From the 15th Losdon Edition.

From the 20th Losdon Edition.

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State of the Particular Serving and evening for six weeks—Prayers for Select Occasions—Short. Devotions to be used occasionally—Petitions for Particular Cocasions—Prost Addresses for Particular Segaous—Thanksgiving for particular events, with an Appendix contining selected and original forms of devotion—and Prayers at Table.

If This is the only American edition that contains all the prayers published by the author. Price 75 cts. For Sale by the principal Booksellers.

Salem, Mass. March 6, 1835.

3w.

Gleanings for the Nursery:

OR, a Collection of Stories, Selected and Original, by one who has learned them all.

TODD'S LECTIBES.

POLYGLOTT BIBLE, Northampton edition.

WINTER IN THE WEST. A Winter in the West, by a New-Yorker, in two volumes.

Just received by CROCKER & BREWSTER, 47 Washington street.

DIOGRAPHIA LITERARIA; or, Biographical Sketches of my literary life and opinions. By S. T. Coleridge, Cruise of the United States Frigate Potomac Round the World, during the years 1821—34. By Francis Warriner A. M. A. M.
Guizlaff's History of Chins—2 vols.
The Religious Offering for 1835. For Sale by WILLIAM
PEIRCE, 9 Corphill.
March 6.

HOWE'S WORKS.

JOHN P. HAVEN, Theological Bookseller, No. 142 Nassan street, New-York, has in press and will shortly publish, The Works of the Rev. John Howe, M. D., With memoirs of his Life, Complete in one volume. That distinguished divine the late Robert Had said of this work—"I have learned far more from John Howe than from any other author I ever read. There is an astonishing magnificence in his conceptions," "He seems to have understoned the Gospel as well as any uninspired writer, and to have imbibed as much of its spirit. The truest sublime is to be found in his writings, and some of the strengest pathos. He has a vast variety of uncommon thought; and, on the whole, is one of the most valuable writers in our language, and I believe in the world."—[Philip Doddridge's Works,—March & ...

**March & . ter Parley."
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Publishers, 131 Washington street, (up stai

NEW BOOKS.

NEW BOOKS.

UST received and for sale by PERRINS, MARVIN & CO., 114 Washington street, Boston.
CO., 114 Washington street, Boston.
CHRISTIAN ETHICS: or Moral Philosophy on the Principles of Divine Revelation. By Ralph Wardlaw, BD. From the Second London Edition, with an Introductory Essay, by Leonard Woods, D. D. President of the Theological Seminary, Andover, Mass.—1 vol. 12mc, 350 pp.
The Child's Book of Bible Stories, with Practical Illustrations and Remarks. (No. 1) On the Fall. By Rev. T. H. Gallaudet, Late Principal of the American Asylum for the Deaf and Dumb, 1 vol. 16mo. pp. 19.
Bockshammer on the Freedom of the Human Will. Translated from the German, with additions, by A. Kaufman, Jr. of the Theological Seminary, Andover. 1 vol. 12. mo. pp. 199. man, 37, to the succession of the Saviour, with Reflections on his Doctrines, Parables, etc. designed chiefly for the Young. By O. A. Faylor, A. M. I vol. 12mo. pp. 264. March 6.

BOARDMAN'S MEMOIR.

MEMORAR DANA SALEMORE,

MEMORA OF GEORGE DANA BOARDMAN, inte
Missionary to Burmah, containing much intelligence
relative to the Burman Mission. By Rev. Alongo King, of
Northboro', Mass. The following letter from Rev. John O.
Choules, of New-Bedford, Mass, speaks in high terms of the
work.

"I have read the Memoir of Boardman with great satisfection. It is a volume of no ordinary merit, and will comfection. It is a volume of no ordinary merit, and will com-

volume does not lead some youthful members of our churches to look with an eye of pity on the wastes of paganism, and cry, "here am I, send me!"
Published and for Sale by GOULD, KENDALL & LIN-COLN, 39 Washington street.

Sequel to "First Lessons in Latin."

BY C. D. Cleveland, Author of "Compendium of Gre 38.
Of this work, a Teacher in Philadelphia writes, "I have samined it, and rejoice indeed to find such a work in ex-

A Teacher in Baltimore says, "I am very much obliged to you tor the Sequel, not only for that copy, but for pre-tenting the public with the work. It is just what I want, that I shall alreading it to a class very soon. One of its best recommendations is, that it will teach Teachers how set recommendations on the pleased with it."

Published by PERKINS, MARVIN & CO. 114 WashingFeb. 27.

Real Dialogues-Freedom of the Will-

Views of the Saviour.

PLEAL Bindogues on the Evidences of Christianity, from

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Brief Views of the Saviour, with reflections on his doctrines, parables, &c. designed chiefly for the Young, by O.
A. Taylor, A. M.
Bockshammer on the Freedom of the Human Will, translated from the German, with additions, by A. Kaufman, Jr.
of the Theol. Sem. Andover.
Just Published for Sale by CROCKER & BREWSTER,
47 Washington atreet.

CHRISTIAN ETHICS;

CHRISTIAN ETHICS;

OR, Moral Philosophy on the principles of Divine Receliation, by Ralph Wardlaw, D. D. from the second London Edition, with mintroductory essay, by Leonard Woods, D. D. President of the Theological Seminary, Andover.

CONTENTS.—The respective provinces of Philosophy and Theology. The mistakes in the method of pursuing our CONTENTS.—The respective pravinces of Philosophy and Theology. The mistakes in the method of pursuing our inquiries on the subject of morals; and especially on the attempt to deduce a scheme of virtue from the present character of human nature. The moral system of Bishop Butter. The rule of moral obligations. The original principles of moral obligations. The desired obligations of the disinterestedness is an essential quality in legitimate love-to God. The peculiarities of Circulain obligation and duty.

Extract from the introductory Essay, by Dr. Woods.—

"This volume, as a whole, I reckon smong the best which this age or any age has produced. And I beg lauve to express my peculiar satisfaction, that it is now to be issued from the American press, and to recommend it, with all my heart, to ministers of the Gospel, and to enlightened Christians, and especially to theological students."

Just Published by WM. PERICE S. Granhili. Feb. 97.

Temperance Tales, NO. SIX. Just Published, Right Opposite. Founded on Fact. For Sale by PERKINS, MARVIN & CO. 114 Washington street. Feb. 27.

Bibliotheque Classique Latine, odiction des Auteurs Classiques Latins, avec des numentaires anciens et nouvenux, des index com-cortaits, catega, inbienux, etc. par Lewaise. Two of this spiendid edition of the Latin Classics for sale tily reduced prices, by S. BURDETT, No. 18 Court

It comprises the works of Catulle, Cear, Gleron, Chulien, Cornelius-Nepos, Florus, Horzes, Justin, Jurenal,
Lucain, Martini, Oride, Perse, Pheire, Planter, Pline l'Anrien, Pline le Jeune, Properce, Quinte-Curce, Quintillen, Sallusto, Seneque, Shitas, Italicus, Stace, Suctone, Tacite,
Terence, Tibulle, Tite-Live, Valere-Maxime, Valerius FlacTerence, Tibulle, Tite-Live, Valere-Maxime, Valerius FlacLaw, Valerius Paterculus, Vigile, et Posuce Latini Minores.

A good assortment of Books in the various Modern Langeages, may be found at the above store.

Feb. 27-

BOOKSTORE FOR SALE.

A BOOKSELLER in a flourishing town, being about to engage in other business, will sell a well catablished atund, with a Religious-and Miscelinacous Stock adapted to the market—if applied for in the mouth of March. The prospect is a good one for an enterprising young nau, who can command \$2500 or \$5000 capital. Inquire at this offer.

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tion 84 for 12 weeks. Board \$1,42 per week, including washing and small repairs on clothes.

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M. HUBBARD, has removed to No. 3 Codman's Boaton—Rev. J. Coloman's Boaton—Rev. Refer to Rev. M. Anderson, Mr. Jacob Abbott, Amos Lawrence, Eag.

Merch 6.

Merch 6.

Vol. XX--No. 19---

RELIGIO

SUICIDE IN FRA the Correspondent of the

PARIS and in America in referenced in France, and the
Y. Observer has lately rsuicide in survey has lately e N.Y. Observer has lately are valuable thoughts. Habit in however, expose a Frene mission of many things still in deat foreigner. Being the metal that it is a survey of the crimes and the moutent of the crimes on the moment of my array are aroused by the following are aroused by the following the new terms of the content of the conte aroused to a paper educe of France, a paper educate who exerts his pen frequencials and Christianity as

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e last three months, without,
ounts of one to seven suicide
and also that police judicious
ablic notice as many events of

THE Subscribers having purchased the strights, &c. of the late firm of Locaba Co. have associated themselves in business of GOULD, KENDALL & LINCOL Co. have a of GOULD, KENDAM and will continue the PUBLISHING AND BOOKSELLING RENE PUBLISHING AND BOOKSELLING RENE CHARLES D. GOIV MORALS AND HEALTH. Miscellaneous—Societies for Moral Reform; You Societies: Dogs and Horses.

Hooks and Periodicals:—The Principles of Phyther House Hook; The Annals of Education as tion; Referring Tracts.

It will be published monthly, in a near dudger of 32 pages, at the low price of \$1 a year, is not sure its extensive circulation. The first number ascen at the Hookstore of the publishers. (6. B.)

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T. GILBERT & CO.

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here stated, relative to the Vegetable on one of the proprietors, No. 1188 since the recommendations which whottle, other abundant and most sain be exhibited respecting it.

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Boston.

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niary concerns of the paper, may be address
NATHANIEL WILLIS, Proportion 19, Water-Street, Best

iem.

"Very evident signs betoke solution of society. The rave looseness of family bonds, it the theatre, the protection giouses, egoism consecrated as andalous proceedings at the France constitution of universe or: but the most fearful of all this mania to commit suicide, ed all classes of society."

Each thing enumerated her hige to a long chapter—but at the mania for suicides is traplom of all. I cannot give to last years, and when Frene ret present increase, I will migets immediately before their ento magnify. But here is nother Parisian Journal.

"July, 1300, as during the ears from the Restoration." silere that I have taken up a silere that I have taken up a

ible.
It will be interesting to see sains which lead men to rubeir own hands. The following to such and such as the court on the sains which lead men to rubeir own hands. The following to such and such as the sain where he is pent up;"—a husbasife, and a wife jealous of her er because he was charged wither thought he could not sur or could not earn a living;—a te could not marry whom site was to follow their mistresses were to follow their mistresses. could not marry whom n to follow their mistresses vanother because he could not -another because he could not a farm on which he had set hyoung men in a frolic agreed to from what they call here, galfor the celat. They entered splendid and costly supper, whis to obtain without paying, by they from finally succeeded. A who had led a life of dissipation the for gambling, when she found no more money, coully writes farewell, says, "if ife has therefa burden, and I will die." And

ewell, says, "life has surden, and I will die." Cathedral of Notro Dame with delay in the church, they asc one of the lofty towers, 200fce dashed to pieces. Their reas-sould not be married to each fict your feelings with but on mother of seventy years of agwith her daughter, who had

But as the severities of wint daughter found herself unable ance for both. The mother it, and without making any mermination, save by a billet, herself from the window of the her daughter might live in peach and in noticing this event has mechanically the foundation. her daughter might live in peace nal in noticing this event has proclaim, "Here is a suicide which are honorable."

These are but a few of the are full of interest. You not occur in all chasses, showing the qually morable discovered. ally morally diseased. chant, the fop, the schol

shopkeeper, the porter, the co-follow the same blind path to a little present pain. The show that in the unjority of ca-place from the uncontrolled place from the uncontrolled sion that the criminal man lowed to predominate. T jority of the cases publis known, or where none a be learned, they often have lived. "1 any longer." And so lover will lie down to

awang charcoal at the hea apparently no anxiety for the cas of awaking with their class unrepented of.

Fresch measures for arresmost melancholy to witnes blind guides who write upo rest the evil. A great deal you, about suicide and aga said or done is capable of sentially, because it lacks in or. One will minutely into of suicide, endeavor to present but of English origin the laws that have been engisla or to check it—or can da ver to check it -or can ents of a Cato, a Pluta pussea, for and against it must end with vain space no one, who was no hers think that it is better d shape. at shame the living to reseking at the act of the deproposes to make a bullet
g the times of the plague
journal has a regular stat
Acts of Fools." One fi prevalence of suicide in it gambling lotteries and pove for cause, which was but it ion. The last and almost that possessed any thing of have seen proposed, is to for benevolence to counteract it will hardly be believed that jects of this society, if not this be, to restrain the circulatic and to inspire the hope of a earth. There are others who a little deeper, but yet reach t little deeper, but yet reach intelligent faith in the soul's i expect to do wonders by the era; that is, of later de the severer Catholics.